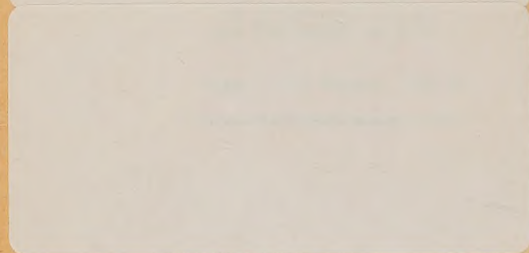


# **THE KNIGHTHOOD OF CATHOLICISM**

**BY W. J. BURBANK**



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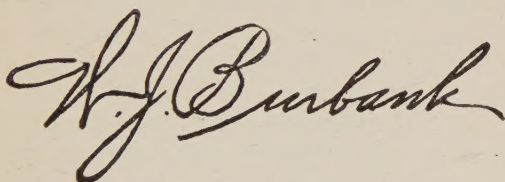
***THE KNIGHTHOOD OF  
CATHOLICISM***



# *The Knighthood of Catholicism*

AS ADVERTISED AND AS IT  
REALLY FUNCTIONS

BY

A large, elegant handwritten signature in dark ink, reading 'W. J. Burbank'. The script is fluid and cursive, with the first letters of each word being capitalized and prominent.

Formerly County Treasurer  
at Present State Treasurer

WITH MAP OF THE PAPAL STATE IN  
WHICH THE AUTHOR RESIDES

DES MOINES, IOWA  
1923


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## CHAPTER 1

### U. S. OR (PAPAL) "US" WHICH SHALL IT BE?

Yesterday was Thanksgiving Day:

By radio out of the vibrant ether we heard Thanksgiving sermons and many anthems of praise. By lengthening or shortening our reach we brought to the sense of hearing the entertainment released from distant points widely separate.

From Atlanta, Georgia and Ft. Worth, Texas, from Chicago and Pittsburg, from Kansas City from Omaha and from Regina, Saskatchewan. From the latter Canadian city came a long offering of Yankee melodies, given to the world out of regard for the American holiday.

Theoretically like strains have been floating through the ether always, ready for us to reach out and possess.

They have been palpable however for but a few years.

Probably not more than 5 per cent of our population are able to enjoy them at the present time, and of this small number there are many like myself who use the radio only a few times a each year, nevertheless the music and the theme are there for the millions of this earth to know, if they but reach out into the air and bring them in.

Analogous to the agitations affecting the ether and unheard, is the released tenants of the Catholic church.

Ninety-five percent of the educated American

population, and none of the ignorant population ever read the platform of this institution when it is published by that church in the Latin.

The facts from Rome which Catholicism throws out widely and indiscriminately as the teachings of her church and as the platform upon which her Knighthood must stand, are missed here in America by 95 percent of the citizenry outside of her church. This large per cent do not have up any wire with which to catch the message in Latin or hearing of the message do not remember, or do not correlate and array those claims into any understandable arrangement.

There is no difference between what the Vatican claims as their attitude toward anything and everything outside their own circle, and what I assert they claim. There is no dispute there.

Does the reader grasp that statement? Catholic Knighthood and the critics of Catholic Knighthood both agree on what the Romish Church claims for its tenants.

Where then is the disagreement?

The question to be solved is whether such political propositions as they put forth are safe to be taught in schools and churches in a democratic country like ours.

Are they safe in time of peace and in time of war?

Are they not much more dangerous when they are taught as a religion, than as if they were taught as a science of government without any religious accent being added?

We claim that they are alien to our form of government, and dangerous to its perpetuity.

We claim that all educational and political



activity of the Central Committee of the Catholic church should continually and recurrently be checked. Each recurrent time this activity must be checked a little harder and a little harder until the opposition to democracy in the U. S. is finally worn out and annulled and we all become one democratic people. The Catholic church through its rulers, declares that It and Democracy are diametrically opposed to each other. If we take them at their written word, the one must therefore strengthen, as the other weakens and relinquishes. Which shall it be brother, American or Roman civilization which is to finally rule? How much of this burden are you ready to shoulder and carry, and how much are you willing shall be left for your children to carry?

From time to time and by extended effort I have brought together some historical data which I think should be known and read by every American.

Ten or twenty years from now I hope that some other author will add to and reprint these facts and send them out again over the country to dispute the false impression sought to be given credence regarding Catholic Knighthood. These Catholics are great advertisers, and the noisy Knights of Columbus are at the present the best publicity arm this church has.

Hold them to the truth!

May it be stated by way of introduction that part 1 of this book will consist of extracts from evidence given at the trial of the conspirators who murdered President Lincoln, or extracts from public documents on file with the Government of

the United States and letters from agents in the secret service of the Government.

This is for the purpose of showing that Catholicism, not the people of the southland planned the atrocities surrounding the assassination of President Lincoln.

Another purpose is to show facts, so that people may make up their minds as to the true cause of the war of 1861 to 1865.

After reading President Lincoln's words, I think as he did that if the Jesuits had not stirred up sectionalism and hatred there would have been no war then. There was no more occasion for war and separation of the Union into impotent parts over the question of slavery than there was occasion later to divide and go to war over the outlawry of alcohol by Constitutional amendment. There was as much disturbance to vested financial interests at one time as the other, but because of the fact that intemperance was not a sectional disease—but was scattered more or less over the whole country, the sleeping beast of sectionalism, did not become rampant. There was small chance for jesuitism to fan sectional pride into the flame of open secession, or we might very easily have rebellion and war over the outlawry of alcohol.

The one time Roman Catholic Governor of New York however, showed symptoms of acting very much like a Governor who wished to secede from a dry Union, and this gives added testimony to the many chapters already written by Catholic Knighthood.

On August 6, 1923 the Associated Press assumed authority for the following "story:"

## MONTREAL

A message from Calvin Coolidge, hailing the Knights of Columbus as "a patriotic order steadfastly devoted to American principles and ideas," was read at the Forty-first International Convention of that organization in session here.

In the message presented by William C. Prout, State Deputy of the Massachusetts K. of C., President Coolidge said:

"The Knights of Columbus is in every sense a patriotic order. You have established great war charities, you have helped to fill the national treasury with your contributions to the various Liberty loans and you have sent your dearest and best to bear the heat and brunt of battle.

"Your order has ever shown its steadfast devotion to American principles and American ideals. You are Knights of Columbus, a name of great significance, representing not only a great discovery, but the eternal principle of all discovery and progress. When all the world doubted, when his own followers sought to turn back, he sailed on, daring to follow the truth. There is no finer knighthood.

"In it your noble order stands resisting all evil counsel, supporting every patriotic cause, following the eternal principle that 'the truth shall make you free'."

It is not in a spirit of criticism of our President whom we all honor that this alleged message is here re-produced; but since the Knights of Columbus have used it so freely as an advertisement, I trust that the privilege of writing it into a permanent volume will be conceded, and that the propriety of so doing will not be questioned,



and that a controversion of the main items of this advertisement will be enjoyed by all lovers of the truth, who live outside of Montreal.

### **MONTREAL!**

The mention of the city of Montreal brings to the mind of the student of American history among other facts the following:

1st. That at the time of the assassination of Abraham Lincoln by a Junta of Conspirators, Montreal, Canada East, was their headquarters.

2nd. That Catholic Jesuits were active in shielding the character of Mrs. Surratt, one of the assassins during her trial.

3rd. That after her conviction and execution they were also active in shielding her son, John H. Surratt, who traveled to Montreal at different times while the plot to assassinate all leading officials was being hatched and matured.

4th. That the conspiracy was aimed more at the whole country and its form of Government than at the individual office holders, Vice Pres. Johnson, Gen. Grant and others with the exception of Mr. Lincoln against whom the institution of Catholicism had a grudge very grievous and of long standing.

Now the participation of Catholicism in this conspiracy rendered the order of Jesuits, and in fact all orders and institutions representing that "ism" intolerable to the free Governments of the world. Especially did the secret and militant orders of that "ism" grow to be distasteful to the citizens of the United States following the evidence given in the John H. Surratt trial so that about four years after the execution of the princi-

pal Catholic offenders, or to be exact, on May 21, 1870, Harpers Weekly had the following to say about the Jesuits:

“The operations of this powerful Society embrace every part of the world, and are carried on by means of the most intricate machinery ever contrived by man. The Society is divided in five classes: 1st. Professed Members (Professi); 2nd. Spiritual Co-adjutors; 3rd. Lay Co-adjutors; 4. Approved Pupils; 5th. The Novices.

“From his residence in Rome the General directs the movements of the Society in every part of the world by means of a system in which the art of ‘Espionage’ is brought to perfection. Every month or every quarter he receives reports from the heads of all the subordinate departments; and every third year the catalogues of every province, with detailed reports on the capacity and conduct of every member, are laid before him. Besides this, the most active correspondence is maintained with all parts of the world, in order to supply the offices of the Society with the information they require. In the central house at Rome are kept voluminous registers, in which are inscribed the names of all Jesuits, of their adherents, and of all the considerable persons, whether friends or enemies, with whom they have any connection. In these registers, we are told are reported without alteration, without hatred, without passion, the facts relating to the life of each individual. It is the most gigantic biographical collection that has ever been formed. The frailties of a woman, the secret errors of a statesman, are chronicled in these books with the same cold impartiality. Drawn up for the purpose of being useful, these biographies are neces-

sarily exact. When the Jesuits wish to influence an individual, they have but to turn to these volumes to know immediately his life, his character, his faults, his family, his friends, his most secret ties. By the use of such machinery the Order has attained its high position and widespread influence.”—Harpers Weekly, May 21, 1870.

At the present time this same biography of frailties is religiously kept true and up to date, so that the record stands ready and “at the service of” all the different organizations either for men or women which are nurtured by Catholicism.

Congressmen who make laws, judges who sit on criminal or equity cases, executives who enforce the laws, each and every one knows less about his frailties if he be under investigation or constraint by Rome than do the Jesuits, who may be assigned to his case and who honeycomb the Knights of Columbus and other organizations of Catholicism.

This is true of assessors who list property for taxation, leaders in civic organizations, and members of school boards, heads of labor unions, and prime movers for the Chamber of Commerce, people of wealth or of influence, Mr. Easy Mark also the citizen whose motto is “Live and let live” all, are gazetted by this central committee at Rome.

Camouflaged from the laity of its own membership and from the non-member heretic body of the outside world, this “ism” desires to be accepted by them as a true church while its greatest activity is to reach out for wealth and power—wheadle the credulous as it can, assassinate a government, or a person when it dare, without dan-



ger of reprisals upon the lives of their priests and bishops.

Acquiescing in the rape of Belgium, which is a country largely Catholic, and hoping for the success of Germany, the Pope also hoped to be able to administer on the estate of a conquered world in partnership with the victorious Hapsburgs. Below is given verbatim a treaty arranged with the German Kaiser upon which is plainly written the "price mark" of the Pope's perfidy. This treaty perished, however, when Germany perished.

It is taken from *The Protestant*, a monthly periodical published at Washington, D. C., a very excellent publication.

### **Text of the Agreement of Treaty between Germany and the Pope while the war was in progress:**

Article 1.—The temporal power of the Pope is recognized by the contracting powers over a territory comprising the Vatican Hill and from a line uniting with the Tiber to and including the Railroad to Visterbo, and is named "The State of the Church."

The line limiting the State of the Church, beginning at the Occident shore of the Tiber at Fosse Street, goes to the Oriental side and then to the northeast of St. Angelo Castle, and then from Crescenzo Street to Resorgimento Square; then circumscribes the Vatican gardens to the most occidental point and from there goes in the meridian direction to and including the Railroad of Vitebro and then follows this railroad in the Southwestern direction to St. Peter's Station, which it also includes; then direct South to St. Onofrio, then toward the north of the Vatican garden and again to the occident shore of the Tiber, south of the Iron Bridge, and from there to the starting point, the limit is constituted by the occident shore of the Tiber. The ground thus described is indicated by the accompanying map.

A commission, composed of three representatives of the Holy See, three representatives of the Kingdom of Italy and a President to be nominated by His Majesty the King of Spain shall immediately after the ratifica-

tion of this contract mark the boundary of the State of the Church according to the foregoing specifications. Any difference of opinion will be decided by a majority of the members of the Commission.

Article 2.—The State of the Church shall be always independent and neutral, and its independence and neutrality is guaranteed by the contracting powers.

Article 3.—The Sovereign of the State of the Church is the Pope \* \* \*

Article 5.—The Kingdom of Italy is obliged within two years from the ratification of the present agreement to make navigable the Tiber through the State of the Church and from the State of the Church to the sea for ships of five metre in depth. The Papal ships shall at all times be free to go in the Tiber to and from the sea, without being subject for any reason to the sovereignty of the Italian kingdom. In case that Italy is at war or for any other reason should close the Tiber to general traffic, there must be left free for the Papal ships a line of navigation, and Italy must provide pilots for them. The Papal ships are considered by all contracting powers, in peace and in war, as extra-territorial (or super-national) and are not to be subjected to any interference from any power. But they must not serve as a refuge nor be used for the transportation of persons and things that are not of exclusive interest to the Catholic Church and the Pontifical State.

Article 6.—The Kingdom of Italy shall pay to the Holy See, within six months after the ratification of this contract, the sum of 500,000,000 lire (amounting in normal times to about \$100,000,000), designated to cover the expenses of the Pontifical court and the administration of the State of the Church.

Article 9.—The Contracting Powers will invite, soon after the ratification of this contract, all powers who have signed it to recognize the temporal power of the Pope over territory indicated in Article 1, and the extra-territorial character of the Papal ships indicated in Article 5, Paragraph 3.

For the sake of this treaty the Pope allowed Belgium to be overrun, by the German armies and the Catholic people who lived there to suffer greatly. We give it as a down-to-date sample of Catholic Knighthood by the Ranking Knight.

Wherever Jesuitism is in disfavor the political

and military activities of Catholicism are carried on by organizations bearing a name more acceptable to the times.

Catholicism,—who shall say what the secret and ultimate aim of this great “ism” may be? Does it not desire to swallow up all other “isms”? Without reservation does it not declare its purpose to make America Catholic, and the Knights of Columbus are “particeps criminis” to this plot to make America Catholic. No country has ever been able to remain Dominantly Catholic and also democratic.

Every non-catholic should work and pray to keep our country immune from this virus, and our officials free from the influence of all threats, or offers of purchase by agents from abroad. May the Jesuit index and library of frailties avail them nothing in the land of Washington and of Lincoln.

The Knights of Columbus are now governed by the same laws and ethics that governed the Jesuits at the time of the Assassination of President Lincoln. The same dreams obsess the institution now regarding universal Kaiserism and dominion of the Earth that obtained then. There is no difference now under Knighthood in Montreal than there was at some earlier day under Jesuitism in Montreal.

Before drawing to a close the introduction of this work, it should be stated that the body of this book contains very little of the author’s personal opinions and impressions. In order to indelibly fix in mind certain facts relative to the city of Montreal, official dispatches and papers taken from records printed by our Government will now be given, and neither extensive nor fre-

quent comment will be indulged in. Facts are what is wanted. Especially is this true of the great "ism" known as Catholicism.

The rising generation has been deprived of the facts in the possession of the Government until probably among young people under sixteen years of age in the United States not one among one million knows the truth about J. Wilkes Booth and John H. Surratt, nor do they know about the Catholic priests who went on the stand to shield Mrs. Surratt at her trial, or know about those who later at Montreal hid her son from the officers of our Government. Neither do they know that at that time the Pope had a Secretary of War and a Secretary of State, and that the latter, after promising to turn John H. Surratt, who was then serving in the Pope's army, over to our Government, caused his arrest and that he then easily escaped from six armed Papal guards without a shot being fired at him. These international truths should be taught in our public schools.

It is generally taught that the Confederate States were to blame for the assassination of Lincoln. I challenge that theory, and I submit that the plot was hatched nursed and matured by the organizations of Catholic Knighthood using such individuals as they could lay their hands on outside of the church, being well posted by their index at Rome and their priests in this country whom they could get "to do their dirty work."

\* \* \*

(See statement of Mrs. Surratt, Page 170).

First will be given the testimony in court of Miss Anna Ward, a student at the 10th Street Catholic School for females. Miss Anna acted as



"go-between" for letters coming from the Montreal headquarters and destined for the Washington headquarters.

This evidence will be followed by copies of Government records. These gradually unfold to the reader the flight, the pursuit, and the capture of John H. Surratt, and show the dealings of the Vatican at Rome, and their influence at Malta. One affidavit coming from Rome expresses the belief that the conspiracy was aimed at our Democracy, not so much at the individuals which they sought to put out of the way, Grant, Lincoln and Seward.

Most of the following Government papers are signed by members of the President's Cabinet or by our accredited ministers at foreign ports, who transmitted information to the Cabinet.

## PART ONE

### CHAPTER 2

#### TESTIMONY OF MISS ANNA WARD.

For the Defense—June 3, 1865.

By Attorney Aiken.

I reside at the Female (Catholic) School, on Tenth Street, Washington. I have been acquainted with Mrs. Surratt between six and eight years. I know Mrs. Surratt's eyesight to be defective; she has failed to recognize me on the street. On one occasion, at her house, I gave her a letter to read, and she handed it back, saying she could not see to read by gaslight. I am near-sighted myself. On one occasion something was pointed out to me and I was laughed at for not seeing it, as it was pretty close by, and Mrs. Surratt remarked that she supposed I was something like herself; I could not see; and that she labored under the same difficulty.

I have not been very intimate with Mrs. Surratt. She always bore the character of a perfect lady and a Christian, as far as my acquaintance with her extended.

#### Cross-examined by Assistant Judge Advocate Bingham.

My last visit to Mrs. Surratt's house was on the day of the assassination. Some time in February or March, perhaps, I went to the Herndon House to ask if there was a vacant room. I did not engage a room; I simply went there to ask if there was a vacant room. I said nothing about its being for a delicate gentleman, for I did not

know for whom it was intended. I have met Mr. Weichman, Mr. Holahan, and Mr. Booth at Mrs. Surratt's, but do not know that I ever met any of the prisoners at the bar there. I can not see them well enough to know them, but do not think I have.

I received two letters from John H. Surratt, postmarked Montreal, C. E., for his mother. I do not recollect the date of the first I received; it was probably one or two days before the second, and that I received on the day of the assassination; it was that which took me to Mrs. Surratt's on that day. He inclosed them in letters to me. I answered his letters to me, and left those with his mother, as I supposed she would be glad to hear from him. I have not seen them since.

Page on the published Record-135.

NOTE—Compiled and arranged by Ben Pitman, Recorder to the Commission with the approval of the Secretary of War.

A Montreal letter from one of the "Brotherhood" secured by Government agents and now printed by the Government.

"Wellan House, Saint Catharines,  
July 11, 1864.

"Hon. J. Thompson, Montreal:

"My Dear Sir: Walker goes off to-night to United States. He will try to prepare our friends to aid us in the contemplated move. Dr. Massey is here, son-in-law of Medary, and will stay until Friday. He is a high priest of the Sons of Liberty, and can be employed most usefully for us. He and W. might traverse Ohio, Indiana, and Illinois by 20th, and have all the organizations ready to act in co-operation. You had best come

down here immediately and let them know all the plans—they can be communicated to W. by a special messenger—that they may go to work at once. They are only advised that certain confed. escaped prisoners can be employed to start the ball for them if their people will join in the play. They think it will take the fancy of their people, and they will take a hand. They only fear they will not be prepared for it, and will be surprised and stupefied without notice. You need not fear, as they are of the SWORN BROTHERHOOD. Voorhies is to be here on Monday or Tuesday, and perhaps Ben. Wood. Indeed, I see people from the United States here daily who come to see me. You must not fail to come, and bring plenty of money. Indeed, you had best transfer your bank to Toronto. We can buy passes in the United States which will serve our purpose, and two capital stump orators to travel anywhere. Come here as soon as you can; the proprietor and all the people here are your friends. I send this by him.

“In haste, truly yours,

“C., Jr.”

U. S. Consulate,

Liverpool, England  
Sept. 27, 1865

To Hon. Wm. H. Seward,  
Sec. of State,  
Washington, D. C.  
Sir:

Yesterday information was given me that Surratt, one of the persons implicated in the conspiracy to murder Mr. Lincoln, was in Liverpool, or expected there within a day or two. I took the affidavit of the person who gave me the in-



formation, and transmitted it to Mr. Adams, and I herewith transmit a copy. Mr.——— described himself as a passenger, but I have ascertained that he is \* \* \*. He expects a letter or a visit from Surratt, in a day or two, and has promised to acquaint me with Surratt's location. Should there be really anything in it, and a warrant be obtained for Surratt's apprehension, we should scarcely get him delivered up without other evidence than we can obtain here, we should have to ask his remand (to jail) until you could send us the necessary evidence.

Your obedient servant,  
A. WILDING,  
Vice Consul.

Dispatch No. 538.

Affidavit of one who crossed to England with Surratt. Copied from Government reports in the case:

I, \* \* \* of Montreal, \* \* \* at present residing at \* \* \* make oath and say, that on the fifteenth day of the present month of September, on board the steamer Montreal, sailing from Montreal to Quebec, I became acquainted with a man passing by the name of Macarthy, a fellow passenger in said steamer; that on the sixteenth of said month said Macarthy and I embarked as passengers on board the steamer \* \* \* for Liverpool, where we arrived yesterday, the twenty-fifth of September; that said Macarthy was introduced to me by a Mr. \* \* \* on board the Montreal, as a passenger who had compromised himself; that during the voyage, two or three days after we sailed from Quebec, during a conversation said Macarthy spoke of his having had great difficulty in escaping from

the United States into Canada, and asked me if I suspected who he was. I told him that connecting what he had been telling me with what had occurred at the time, I supposed that he had been connected with the assassination of President Lincoln. He made no reply but smiled. Subsequently, during the voyage, he told me that he had been in the confederate service, engaged in conveying intelligence between Washington and Richmond; that he had been concerned in a plan for carrying off President Lincoln from Washington, which was concocted entirely by J. Wilkes Booth and himself; that he came to Canada just before the assassination of President Lincoln took place; that while in Canada he received a letter from Booth saying that it had become necessary to change their plans and requested him to come to Washington immediately; that he did start immediately for Washington, but did not say whether he went there, but he said that on his way back to Canada the train he was in was delayed at St. Albans, and while sitting at breakfast a gentleman next to him spoke of the report of the assassination, and that he, Macarthy, or as he then called himself, Harrison, replied that the news was too good to be true; that the gentleman took a newspaper out of his pocket and read the account of the occurrence, and he, Macarthy, was surprised to see his name there, and left immediately; that on Sunday evening last he had been telling me of an interview with Mr. \* \* \* at Richmond, and I said to him, you have told me a great deal, what must I call you, what is your real name? and he said, my name is Surratt. That was just before our arrival at Londonderry, where he, Macarthy, or Surratt landed. I have

not seen him since, but from what he told me I believe he is now in Liverpool. He is a man about twenty-five or thirty years of age; as he is now he is dark, but his hair is dyed. He is about five feet eight inches high, a very sharp Roman nose and prominent forehead, small sunken eyes, slight moustache, no whiskers.

.....  
Sworn before me at Liverpool this 26th day  
of September, 1865.

GEORGE MELLY,  
Justice of the Peace for the borough of Liver-  
pool.

U. S. Consulate,  
Liverpool, England  
Sept. 30, 1865.

To Hon. H. Seward,  
Sec. of State,  
Washington, D. C.  
Sir:

Since my dispatch No. 538, the supposed Surratt has arrived in Liverpool and is now staying at the oratory of the Roman Catholic Church of the Holy Cross. His appearance indicates him to be about 21 years of age, rather tall, and tolerably good looking. According to the reports, Mrs. Surratt was a very devout Roman Catholic, and I know that clergymen of that persuasion on their way to and from America have frequently lodged, while in Liverpool, at that same oratory, so that the fact of this young man going there somewhat favors the belief that he is really Surratt.

I can of course do nothing further in the matter without Mr. Adams instructions and a war-

rant. If it be Surratt, such a wretch ought not to escape.      \* \* \*.

Your obedient servant,

H. WILDING.

Dispatch No. 539.

Department of State,

Washington, D. C.

October 13, 1865

To H. Wilding, Esq.,

U. S. Vice Consul Liverpool.

Sir:

In reply to your No. 538 I have to inform you that, upon consultation with the Secretary of War and the Judge Advocate General, it is thought advisable that no action be taken in regard to the arrest of the supposed John Surratt at present.

I am Sir, your obedient servant,

W. HUNTER,

Acting Sec. of State.

Dispatch No. 476.

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**Mr. Potter to Mr. Seward (Extract)**

U. S. Consulate General

B. N. A. P.

Montreal, Canada,

October 25, 1865.

Hon. Wm. H. Seward,

Sec. of State,

Washington, D. C.

Sir:

I sent a telegram in cipher yesterday informing the Dept. that John H. Surratt left Three Rivers some time in September for Liverpool, where he now is awaiting the arrival of the steamer "Nova Scotian", which sails on Saturday next,



by which he expects to receive money from parties in this city, by the hand of Mr. \* \* \* of whom Surratt made a confidant in Liverpool.

I have the information from Mr. \* \* \*. It is Surratt's intention to go to Rome. He was se-  
creted at Three Rivers by a Catholic Priest there,  
with whom he lived \* \* \*.

Your obedient servant,

JOHN F. POTTER,

U. S. Counsul General,  
British North Amer. Provinces.

No. 236.

On Nov. 13, 1865 the Secretary of State, Wm. H. Seward, turned over all papers to Hon. James Speed, Attorney General of the United States, with the request "that you will procure an indictment against the said John H. Surratt, as soon as convenient, with the view to demand his surrender."

See state papers Nov. 13, 1865, office Secretary of State.

### Mr. King to Mr. Seward (Extracts)

Legation of the U. S.

Rome, Apr. 23, 1866.

Hon. Wm. H. Seward,  
Sec. of State,  
Washington, D. C.  
Sir: \* \* \*.

On Saturday last, 21st instant, Mr. \* \* \* called upon me for the purpose, as he said, of communicating the information that John S. Surratt, who was charged with complicity in the murder of President Lincoln, but made his escape at the time from the U. S., had recently enlisted in the

Papal Army, under the name of John Watson, and was now stationed with his company, the 3rd Zouaves Company at Sezze. My informant said that he had known Surratt in America, that he recognized him as soon as he saw him at Sezze; that he called him by his proper name, and that Surratt, taking him aside, admitted that he was right in the guess. He added that Surratt acknowledge his participation in the plot against Mr. Lincoln's life; \* \* \* Mr. \* \* \* further said that Surratt seemed to be well provided with money, and appealed to him \* \* \* not to betray his secret; and he expressed an earnest desire that if any steps were taken towards reclaiming Surratt as a criminal, he \* \* \* should not be known in the matter. He spoke so positively in answer to my questions as to his acquaintance with Surratt, and the certainty that this was the man; and there seemed such entire absence of motive for any false statement on the subject, that I could not very well doubt the truth of what he told me. I deemed it my duty, therefore, to report the circumstance to the Department and ask for instructions. \* \* \*.

Your obedient servant,

RUFUS KING.

(Rome No. 53)

Rome, July 10, 1866.

I \* \* \*, a native of Canada, British America, aged 33, do swear and declare under oath that about six months previous to the assassination of Pres. Abraham Lincoln, I was living in Maryland, at a small village called Ellangowan, or Little Texas, about 25 or 30 miles from Baltimore, where I was engaged as teacher for \* a period of

\*Teacher in a Catholic School.

about five months. I there and then got acquainted with Lewis J. Wiechmann and John H. Surratt, who came to that locality to pay a visit to the parish priest. At the first interview a great deal was said about the war and slavery; the sentiment expressed by these two individuals being more than strongly secessionists. In the course of the conversation, I remember Surratt to have said that President Lincoln would certainly pay for all the men that were slain during the war. About a month after I removed to Washington at the instigation of Wiechmann, and got a position as tutor \* \* \* where he was himself engaged. Surratt visited us weekly, and once he offered to send me south; but I declined. I did not remain more than a month at Washington, not being able to agree with Wiechmann, and enlisted in the army of the north, as stated in my first statement in writing to General King. I have met Surratt here in Italy, at a small town called Velletri. He is now known under the name of John Watson. I recognized him before he made himself known to me, and told him privately, "You are John Surratt, the person I have known in Maryland." He acknowledged he was and begged me to keep the thing secret. After some conversation, we spoke of the unfortunate affair of the assassination of Pres. Lincoln, and these were his words: "Damn the Yankees, they have killed my Mother; but I have done them as much harm as I could. We have killed Lincoln, the nigger's friend." He then said, speaking of his mother, "Had it not been for me and that coward Wiechmann, my mother would be living yet. It was fear made Wiechmann speak. Had he kept his tongue there was no danger for him; but

if I ever return to America, or meet him elsewhere, I shall kill him." He then said he was in the Secret Service of the south. And Wiechmann, who was in some Department at Washington, used to steal copies of dispatches, and forward them to him, and thence to Richmond. Speaking of the murder, he said they had acted under the orders of men who are not yet known, some of whom are still in New York, and others in London. I am aware that money is sent to him yet. \* \* \* He says he can get money in Rome at any time. I believe he is protected by the clergy, and that the murder is the result of a deep laid plot, not only against the life of Pres. Lincoln, but against the existence of the Republic, as we are aware that priesthood and royalty are and always have been opposed to Liberty; that such men as Surratt, Booth, Wiechmann, and others, should, of their own accord, plan and execute the infernal plot which resulted in the death of Pres. Lincoln is impossible. There are others behind the curtain who have pulled the strings to make these scoundrels act.

I have also asked him if he knew Jefferson Davis, he said no, but that he had at times acted under the instructions of persons under his immediate orders. Being asked if Jefferson Davis had anything to do with the assassination he said:

**I AM NOT GOING TO TELL YOU.**

My impression is that he brought the order from Richmond, as he was in the habit of going there weekly. He must have bribed the other assassins to do it, for when the event took place he told me he was in New York, prepared to fly as soon as the deed was done. He says he does



not regret what has taken place, and that he will visit New York in a year or two, as there is a heavy shipping firm there who had much to do with the South, and he is surprized that they have not been suspected.

This is the exact truth of what I know of Surratt.

More I could not learn, being afraid to awaken his suspicions, and further I do not say.

(Signed) \* \* \*.

Name withheld by the Government.

Sworn and subscribed to before me, at the American Legation in Rome, this tenth day of July, A. D., 1866, as witness my hand and seal of office.

RUFUS KING,  
Minister Resident. )

(Seal)

Above affidavit was acknowledge by Sec. Seward and turned over to Secretary of War.

Date August 15, 1866.

Mr. Seward, Sec. of State to Mr. King, resident  
Minister of U. S. located at Rome, Italy.

Oct. 16, 1866.

(Extract—Confidential)

Sir:

Mr. King's private letter of September 12, written at Hamberg, has just been received. It is accompanied by a private letter from \* \* \* to Mr. Hooker.

I think it expedient that you do the following things:

1. Employ a confidential person not Mr. \* \* \* to visit Velletri, and ascertain by comparison with the photograph herewith sent, whether the person indicated by \* \* \* is really John Surratt.

2. Pay \* \* \* to \* \* \* in consideration of the information he has already communicated on the subject.

3. Seek an interview with Cardinal Antonelli, and, referring to an intimation made by him to Mr. King in a conversation which took place on the 7th of August last, as reported in Mr. King's No. 62, namely, "that if the American Government desired the surrender of the criminal (Surratt) there would probably be no difficulty in the way", ask the Cardinal whether his Holiness would now be willing, in the absence of an extradition treaty, to deliver John H. Surratt upon authentic indictment and at the request of this Department, for complicity in the assassination of the late Pres. Lincoln, or whether, in the event of this request being declined, his Holiness would enter into an extradition treaty with us, which would enable us to reach the surrender of Surratt.

4. Ask as a favor to this Government that neither \* \* \* nor Surratt be discharged \* \* \* until we shall have had time to communicate concerning them after receiving a prompt reply to this communication from you. \* \* \* should be told confidentially that the subject of his communication to Mr. Hooker is under consideration here.

I am, Sir, your obedient servant,

W. H. SEWARD

P. S.—The photograph intended to be enclosed with these instructions will be sent by next mail. No. 43.

Washington, D. C., February 28, 1867.

Reverend B. F. Wiget sworn and examined by Mr. Boutwell:

Q. State your residence and profession or occupation?

A. I am connected with the Gonzaga college, on F. street, \* Washington, between Ninth and Tenth streets.

Q. How long have you resided in Washington?

A. With an interruption of four months I have resided here seven years.

Q. Look at the photograph, (marked Exhibit G,) and state whether or not you have known the person for whom it was taken?

A. John H. Surratt, I should think.

Q. Have you known Surratt for many years?

A. Many years, yes, sir. I knew him when he was about twelve years old. He was one or two years under my tuition.

Q. Can you judge when that was taken, whether recently or some time ago?

A. I could not exactly judge. I should suppose three or four years ago. He wore a mustache, goatee, or imperial—some little beard when I last saw him.

Q. How long before John H. Surratt left the country, which was supposed to have been in April, 1865, did you last see him?

A. I cannot exactly judge. It may have been three or four weeks. I know I passed by one day and asked his mother, "Where is John? I have not seen him for ever so long;" she said, "He is gone away."

\*A Catholic College.

Q. Does this photograph resemble him pretty accurately as he appeared when you last saw him?

A. I should think it did, pretty well. It appears rather younger, and he wore a little beard, as I said, when I last saw him.

(Extracts Dispatch No. 65)

The Legation of the United States at Rome.

Nov. 2, 1866.

Hon. Wm. H. Seward.

Sir:

I hasten to acknowledge your dispatch No. 43 marked confidential under date of October 16, in reply to my private letter of September 12 from Hamburg, and conveying instructions upon the subject therein referred to. I lost no time in seeking an interview with the Cardinal Sec. of State as directed to do in the aforesaid dispatch; and with that view proceeded this morning to the Vatican, accompanied by Mr. Hooker, acting Secretary, as well that he should hear the conversation between the Cardinal and myself, as that he should repeat to his eminence in Italian what I proposed saying to him in French, relative to the wishes and expectations of our Government in reference to Surratt. We were fortunate in finding the Cardinal alone and disengaged, and I proceeded at once to state the business upon which we had called. His eminence was greatly interested in the matter, and more so as I showed him the portraits of the "conspirators" contained in the volume published by "Ben. Pitman" and entitled "Assassination of Pres. Lincoln"—remembered very well our previous conversation on the same subject (referred to in my dispatch No. 62, Aug. 8) and the intimation he then gave as to the dis-

position of the Papal authorities to surrender Surratt, should he be claimed by the American government, and in reply to my question whether, upon authentic indictment or the usual preliminary proof, and at the request of the State Department, he would be willing to deliver up John H. Surratt, frankly replied in the affirmative. He added that there was, indeed, no extradition treaty between the two countries and that to surrender a criminal, where capital punishment was likely to ensue, was not exactly in accordance with the spirit of the Papal Government; but that in so grave and exceptional a case, and with the understanding that the U. S. Government under parallel circumstances would do as they desired to be done by, he thought the request of the State Department for the surrender of Surratt would be granted. I then requested, as a favor to the American Government, that neither Surratt, nor \* \* \* should be discharged from the Papal service until further communication from the State Department, and his Eminence promised to advise with the Minister of War to that effect.\* I thanked his Eminence for his prompt and frank replies to my queries, and assured him that they would give great satisfaction to our Government.  
\* \* \*

Your obedient servant,

RUFUS KING

Dispatch No. 65.

\*NOTE.—Instead of living up to the promise of the Cardinal, the Pope caused Surratt's premature arrest and apparently allowed his escape.



**Extract from No. 66.   Mr. King, U. S. Minister to Rome.**

Legation of the U. S. Rome  
Nov. 10, 1866.

Hon. Wm. H. Seward,  
Sec. of State,  
Washington, D. C.  
Sir:

In my dispatch No. 65 under date of November 2, I mentioned the result of the interview I had had with the Cardinal Secretary of State on the subject referred to in your "confidential" communication of October 16. I had occasion yesterday to call again upon his Eminence, with the view to ascertain, if possible, the truth of widely prevalent rumor, that the Pope intended leaving Rome and seeking a refuge in the island of Malta. Before, however I had the opportunity of making this inquiry, the Cardinal apprised me that John Watson, alias John H. Surratt, had been arrested by his orders, and while on the way to Rome from Velletri had made his escape from the guard of six men in whose charge he had been placed. At the same time his Eminence handed me the official documents, copies of which I herewith transmit relating to the arrest, the escape and the subsequent pursuit. As Veroli is close to the frontier, it is not at all unlikely that Surratt will make good his escape, from his Zouave pursuers into the Italian kingdom. I thought it well, therefore, to send a confidential person at once to Florence, to lay the whole case before the American minister, and solicit his aid and that of the Italian government in the recapture; for I did not feel at all sure that either a message by telegraph

or a letter by mail, to Mr. Marsh would under the circumstances, escape the surveillance or possible interruption of the Papal Authorities. I hope to have a report from my messenger within 2 or 3 days, and as Surratt was in his Zouave dress when he effected his escape, I think the chance a fair one that he will be retaken. I trust that the course which I have pursued in the premises will meet the approbation of the Department. I feel bound to add that, incredible as the details of the story appears, the Cardinal spoke of them as verified beyond all question, and expressed very great and apparently sincere regret at Surratt's escape.

\* \* \*

Your obedient servant,

RUFUS KING.

Dispatch No. 66.

### **Copy of Papal Order**

Nov. 6, 1866.

Lieutenant Col. Allet,  
Commanding Zouave Battalion,  
Colonel:

Cause the arrest of the Zouave Watson, and have him conducted under secure escort, to the military prison at Rome. It is of much importance that this order be executed with exactness.

The general pro-minister,

KANZLEI.

No. 463.

Pontifical Zouaves, Battalion Headquarters.  
Velletri, November 7, 1866

General:

I have the honor to inform you that the

Zouave, John Watson, has been arrested at Veroli, and will be taken tomorrow morning, under good escort, to Rome. While he was searched for at Trisulti, which was his garrison, he was arrested by Captain De Lambilly, at Veroli, where he was on leave. I have the honor also to inform your excellency that his name is not Waston but Watson.

I have the honor to be, general, your excellency's very humble and obedient servant.

LIEUTENANT COLONEL ALLIET.

To His Excellency the General,  
Minister of War,  
At the Vatican, Rome.

### **Pontifical Telegraph**

(Presented at Vallettri 8th November, 1866, at 8:35 a. m. Received at Rome 8th November 1866, at 8:50 a. m.)

To His Excellency The General, Minister of War,  
Rome:

I received the following telegram, dated \* \* \*, from Captain Lambilly:

At the moment of leaving the prison, surrounded by six men as guards, Watson plunged into the ravine, more than a hundred feet deep, which defends the prison. Fifty zouaves are in pursuit. I will send Y. E. the news which I shall receive by telegraph.

LIEUTENANT COLONEL ALLIET.

No. 602.

Your Reverend Eminence:

I have the honor to transmit to your very Reverend Eminence the enclosed documents

about the arrest and escape of Zouave Watson, of the 3d company, and will not fail to transmit the latest news I shall receive of the result of the pursuit of that individual.

I bend in all humility before the sacred Pontiff, with fresh assurances of profound respect.

I am, your Eminence, your most humble and devoted servant.

KAUSLEI.

To His Eminence the Very Reverend Signor Cardinal Antonelli, Secretary of State.

Mr. Harvey to Mr. Seward

No. 414.

Legation of the United States,  
Lisbon, November 17, 1866.

Sir:

I communicate herewith a copy of a telegram which reached me early this morning:

Rome, November 16, 1866—11.50 a. m.  
His Excellency Mr. Harvey, American Minister,  
Lisbon:

Inform Admiral Goldsborough that very important matters render the immediate presence of one of our ships-of-war necessary at Civita Vecchia.

RUFUS KING,  
G. V. FOX.

As Rear-Admiral Goldsborough is not now in port, I sent immediately for Commodore Steedman, who arrived here some days ago, and who is now the superior officer present, in order to consult with him as to the proper measures to be adopted.

The United States steamer Swatara left here

yesterday for Tangier, Gibraltar, and other ports in the Mediterranean, and if the rear-admiral, who is believed to have quit Cherbourg for Lisbon within the last few days, does not appear as soon as is now anticipated, Commodore Steedman will intercept and order the Swatara by telegraph to proceed to Civita Vecchia.

In the meantime I have addressed the following telegrams to the rear-admiral and to our minister at Rome:

Lisbon, November 17, 1866.

Read-Admiral Goldsborough, U. S. S. Colorado, Cherbourg:

Our minister at Rome and Mr. Fox have telegraphed me to request you to send a ship immediately to Civita Vecchia. Quarantine has been removed from all French ports.

J. E. H.

Lisbon, November 17, 1866.

General Rufus King, American Minister, Rome:

Rear-Admiral Goldsborough is expected here daily. If he is delayed, I have arranged to send you ship Swatara.

J. E. H.

These are the only precautions that could be taken under the circumstances, and they are believed to be sufficient for the emergency.

I have the honor to be, sir, your most obedient servant,

JAMES E. HARVEY.

Hon. William H. Seward,  
Secretary of State.



## Mr. Marsh to Mr. Seward

No. 168.

Legation of the United States,  
Florence, November 18, 1866.

Sir:

On my arrival from Venice on Tuesday morning I found the papers, copies and translations of which, marked respectively A, B, C, D, and E, are hereunto annexed. Mr. Macpherson, introduced by the letter marked A, had gone to Leghorn, and I had no other information on the subject of his mission than such as the papers above referred to furnished.

I lost no time in seeing the secretary general of the ministry of foreign affairs—the minister not having yet returned from Venice—stated to him such facts as I was possessed of, and inquired whether he thought the Italian government would surrender Surratt to the United States for trial if he should be found in the Italian territory.

He replied that he thought the accused would be surrendered on proper demand and proof, but probably under a stipulation on our part that the punishment of death should not be inflicted on him. Having no instructions on the subject, knowing nothing of those which Mr. King might have received, and having, moreover, at that time no reason to suppose that Surratt had escaped into the territory of the King of Italy, I did not pursue the discussion further.

On Thursday Mr. Macpherson returned, but the information he was able to give me related only to the mode of the detection of Surratt.

On Friday morning, the 16th, I received Mr. King's two letters, copies of which, marked F and

G, are annexed, and at 8 p. m. the same day a telegram, of which a copy, marked H, is also attached.

Upon the receipt of the telegram, I immediately addressed and sent to the ministry of foreign affairs a note, of which I annex a copy, marked I, and I called twice at the foreign office the next (Saturday) morning, but learned that the ministry of grace and justice, to which my note had been referred, had not come to decision on the subject. I presented such additional views as had suggested themselves to me in the meantime, and expressed an earnest hope that the request of my note for the detention of Surratt until more formal proceedings could be had, would be acceded to.

The secretary general of the ministry of foreign affairs, whom I saw in the absence of the minister, appeared to me less favorably disposed to the application than I had expected from my former conversation with him, and at a later hour I addressed to the ministry a note, of which a copy, marked J, is annexed hereto.

I doubt whether, in case of the surrender of Surratt, a formal stipulation to exempt him from the punishment of death will be insisted. In the famous La Gala case, Mr. Visconti Venosta, then as now minister of foreign affairs, refused to enter into such a stipulation on the extradition of the offenders, but nevertheless the government yielded to the intercession of the Emperor of France, and the sentence of those atrocious criminals, though convicted of numerous murders, robberies, and even cannibalism, was commuted, and I suppose the government of Italy would strongly recommend Surratt to mercy, if he is

surrendered to us. The public sentiment of all classes in Italy is decidedly adverse to the infliction of capital punishment, and I shall not go too far, if I add to any severe or adequate punishment for the gravest offences. The universality of this feeling will have its weight with the government.

In order to secure the transmission of this dispatch by the next mail, it must be posted at so early an hour tomorrow morning that I shall not be able to see the minister or secretary general of foreign affairs before it is sent to the post office, and I cannot probably communicate the decision of the ministry until another mail.

I have written to ask Mr. King for a copy of so much of his instructions on this subject as may be useful to me, and I beg for special instructions for my own guidance in the further conduct of this affair.

I have the honor to be, sir, your most obedient servant,

GEORGE P. MARSH.

To Hon. W. H. Seward,  
Secretary of State.

(Enclosure A.—Confidential.)

Mr. King to Mr. Marsh

Legation of the United States,  
Rome, November 9, 1866.

My Dear Sir:

I send to you, under very peculiar circumstances, and as bearer of despatches, my friend Mr. Robert Macpherson. He will tell you the story which the accompanying despatches will

help to illustrate. I need not ask you to aid him in his researches.

Very truly yours,

RUFUS KING.

To Mr. Marsh, United States Minister, Florence.

(Enclosure B.—Translation)

**Kauslei to Cardinal Antonelli**

Ministry of Arms, Cabinet of the Pro-Minister.

November 8, 1866.

Most Reverend Eminence:

I have the honor to transmit to your most reverend eminence the accompanying documents on the arrest and escape of the Zouave Watson, of the 3d company, and I shall not fail to communicate such further information as I may receive as to the result of the pursuit of this individual.

Bowing to kiss the sacred purple, I am proud to subscribe myself, with profound devotion, your most Reverend Eminence's most humble and most devoted servant.

KAUSLEI.

To His most Reverend Eminence the Cardinal Antonelli, Secretary of State of the Pope.

(Enclosure F.)

Legation of the United States,

Rome, November 12, 1866.

My Dear Mr. Marsh: I send you one of the photographs of John Surratt, which I received this day from the State Department, and may help to identify the scoundrel if we should be fortunate enough to catch him.

Very truly yours,

, RUFUS KING.

(Enclosure G)

Rome, Tuesday, November 13.

My Dear Mr. Marsh: I had another interview and long conversation with Cardinal Antonelli this morning in reference to the arrest and escape of John H. Surratt. The cardinal gave me the reports of the various officers charged with the investigation of the facts in the case. They certainly show, on the surface, perfect good faith on the part of the Papal authorities, and an earnest desire to arrest the criminal, of whose guilt the cardinal expressed himself fully satisfied. He added that Surratt had, beyond doubt, made good his escape into the Italian territory, and was now, doubtless, at Naples. I write to give you this information, as it may aid your researches. I still think and hope we may catch the fugitive.

Very truly yours,

RUFUS KING.

(Enclosure H.—Telegram.)

(Presented the 16th, 1866, 4:30 o'clock; received the 16th, 1866, 8:25 o'clock.)

His Excellency Mr. Marsh, American Minister,  
Florence:

I have just heard that Surratt has been admitted, wounded, into the hospital at Sora.

RUFUS KING,

Rome.

(Enclosure I.)

Legation of the United States,  
Florence, November 16, 1866.

Mr. Minister: I am credibly informed, and confidently believe, that John H. Surratt, a leading actor in the assassination of Abraham Lincoln, late President of the United States, who escaped from justice after that event, and has



been recently serving as a Zouave in the Papal army at Rome, is now in a hospital at Sora, (supposed Sora terra di Lavoro), where he is said to have been admitted in consequence of a wound, received in some manner of which I am not informed.

It has been known for a considerable time to the legation of the United States at Rome that Surratt had enlisted in the Papal military service, and this fact having been communicated by the legation to the pontifical government, an order for his arrest and committal to the military prison at Rome was issued by the minister of war on the sixth of the present month.

In pursuance of this order, Surratt, who had enrolled himself by the name of John Watson, was arrested at Veroli on the following day and conducted to Velletri. On the eighth of the month he escaped from his keepers, and has not been since heard of until his admission to the hospital at Sora.

The circumstances of the assassination in question are so well known that I need not enter into any details on that subject; and this legation, as well as the government and people of the United States, have received such abundant proof of the intense horror with which this great crime was regarded by the Italian government and nation, that I cannot doubt the entire readiness of the public authorities of this kingdom to use all proper measures to bring to justice any of the participators in the offense who may be found within their jurisdiction.

I am, as may naturally be supposed, without conclusive evidence to prove at this moment the complicity of Surratt in the crime, or to show the

identity of that individual and the person now in the hospital at Sora. The latter point, however, I am informed can be established at once and beyond dispute; and the printed record of the proceedings against the assassins, a copy of which accompanies this note, will, I doubt not, be considered *prima facie* evidence of the guilt of the accused to warrant his detention until further proof, if any necessary, can be produced to justify his extradition to the authorities of the United States for trial.

I need not enlarge upon the heinous criminality and the dangerous character offense with which Surratt is charged. The punishment of the assassins interests all civilized commonwealths, and the cause of justice is, in this instance, the cause of organized government, of public order, and of national security throughout the world.

I pray, therefore, Mr. Minister, that the local authorities at Sora may be instructed to hold the accused in safe custody until further proceedings can be had to insure his surrender to such officers of the United States as shall be authorized to receive him.

I avail myself of this occasion to tender to you, Mr. Minister, the renewed assurances of my high consideration.

GEORGE P. MARSH.

To Commander Visconti Venosta,  
Minister of Foreign Affairs,  
Italy.

(Enclosure J.)

**Mr. Marsh to Visconti Venosta.**

Legation of the United States,  
Florence, November 17, 1866.

Mr. Minister: I have the honor to enclose herewith a photographic portrait of John H. Surratt, alias Watson, supposed to be now in a hospital at Sora. The portrait was received by the United States legation at Rome from the government of the United States, and is, therefore, no doubt authentic. It may help to identify the individual at Sora with the accused; but, as it is not apparently of the most recent date, it is not improbable that time and the circumstances of Surratt's life for the last eighteen months may have produced some change in his features and expression, which will render the likeness between the original and the portrait less striking. The point of identity, however, as I had the honor of stating to Mr. Cerutti this morning, can, it is believed, be satisfactorily established by the testimony of persons at Rome, who have known Surratt familiarly on both sides of the Atlantic.

Accept, Mr. Minister, the renewed assurance of my high consideration.

GEORGE P. MARSH.

Commander Visconti Venosta,  
Minister of Foreign Affairs.

**Mr. King to Mr. Seward.**

No. 67.) Legation of the United States at Rome,  
November 19, 1866.

Sir: I had hoped ere this to have been able to announce to the department the fact of the re-

capture of John H. Surratt, whose arrest and subsequent escape were mentioned in my last despatch; but I regret to say that thus far all our efforts to apprehend the fugitive have proved fruitless. Mr. Marsh, our minister at Florence, will no doubt report to the government the steps which he may have seen fit to take in the premises. I shall therefore, content myself with a brief recital of what was done here.

On Friday last, November 16, General Kanster, the Papal minister of war, called to inform me of a rumor which had reached him, that Surratt had been received, wounded, into the military hospital at Sora, a few miles beyond the Papal frontier. I instantly telegraphed this information to Mr. Marsh, and in a few hours received a reply from him to the effect that he had made the necessary application to the Italian government. Regarding, however, the identification and apprehension of Surratt as of the first importance, I despatched Mr. Hooker, acting secretary of legation, by the earliest train to Sora, furnished with all the necessary documents and a photograph of Surratt, and also with instructions, if he found Surratt there, to ask, in the name of the American government, that he should be held in close custody until a proper demand could be made upon the Italian authorities for his surrender as a fugitive from justice. Mr. Hooker executed his mission with intelligence and despatch. Arriving at Isoletta, the frontier station, and communicating by telegraph with the commanding officer at Sora, he ascertained that one of the Pontifical Zouaves, calling himself Watson, of Richmond, United States, twenty-two years old, tall, fair complexion, blue

eyes, high forehead, reddish (sandy) hair, moustaches and goatee, had passed Sora for Naples, on the 8th instant, the same day that he escaped from Veroli, only a few miles distant. Mr. Hooker at once telegraphed this intelligence to our consul at Naples. The officer in charge of Isoletta did the same to the Neapolitan chief of police. Both asked that Surratt should, if possible, be arrested. I received a prompt reply from Mr. Swan at Naples, acknowledging receipt of Mr. Hooker's telegram, and stating that they were on the lookout for Surratt. Our hopes were strong, therefore, that we should succeed in catching him somewhere in the vicinity of Naples. But yesterday a second despatch from Mr. Swan apprised us that Surratt had left the preceding day, November 17, for Alexandria, by a steamer which stopped at Malta to coal, and that he had telegraphed the facts to our consul at that point. I also immediately telegraphed to Mr. Winthrop at Malta, urging the arrest of Surratt, but up to the moment of closing this despatch I have received no reply from Mr. Winthrop. The probabilities, I fear, now are, that Surratt will make good his escape.

Some surprise perhaps may be expressed that Surratt was arrested by the Papal authorities, before any request to that effect had been made by the American government. This was alluded to in a conversation I had on the subject with Cardinal Antonelli and the minister of war, on Friday last. Both gave me to understand that the arrest was made with the approval of his Holiness, and in anticipation of any application from the State Department, as well for the pur-



pose of placing Surratt in safe custody, as with the view to show the disposition of the Papal government to comply with the expected request of the American authorities. I have no reason to doubt the entire good faith of the Papal government in the matter.

I enclose, for the information of the department, copies of one or two additional reports upon the facts connected with Surratt's arrest and escape.

I have the honor to be, with great respect,  
your obedient servant,

RUFUS KING.

Hon. William H. Seward,  
Secretary of State.

(Translation)

Juavi Pontifici, Command of Battalion,  
Velletri, November 9, 1866.

My General: Following out your excellency's orders, I sent this morning, to Feroli, Lieutenant de Farnel, to make examination to the escape of Zouave Watson. I have learned some other details of this unfortunate business. Watson at the moment when he was arrested must have been on guard, having obtained knowledge of a letter addressed \* \* \* which concerned him, probably. This letter, sent by mistake to a trumpeter named \* \* \* was opened by him, and shown to Watson, because it was written in English. I have sent it to your Eminence, with the report of Captain Lambilly.

I am assured that the escape of Watson savors of a prodigy. He leaped from a height of twenty-three feet on a very narrow rock, beyond which

is a precipice. The filth from the barracks accumulated on the rock, and in this manner the fall of Watson was broken. Had he leaped a little further he would have fallen into an abyss.

I am, with respect, my general, your Eminence's very humble subordinate,

ALLET,

Lieutenant Colonel Commanding Battalion.  
(No. 1, enclosed to Minister of War Roux.)

(Translation.)

Feroli, November 8.

My Colonel: I regret to announce to you that, notwithstanding all my precautions, I learn Watson has succeeded in escaping. To carry out the orders received, I had sent Sergeant Halyerid and six men to Tresulte, where this Zouave was on detachment. They did not find him there, for on that day Watson had asked leave to go to Feroli. I charged the corporal of the third company, Vanderstoeten, to take him and turn him over to the post corporal, Warrin, to whom I had already given all my instructions on this subject.

All the measures ordered were carried out from point to point; two sentinels with loaded arms were placed, one at the very door of his prison, with orders to prevent any communication of the prisoner with persons outside, and the other at the door of the barrack. The prison, the doors and windows, etc., had been inspected in the minutest details by the locksmith of the commune. There was, therefore, nothing to fear in that quarter. All passed off well until this morning at four o'clock.

Then the prisoner was awakened, who rose,

put on his gaiters, and took his coffee with a calmness and phlegm quite English. The gate of the prison opens on a platform which overlooks the country; a balustrade prevents promenaders from tumbling on the rocks, situate at least thirty-five feet below the windows of the prison.

Beside the gate of this prison are situated some low buildings. Watson asked permission to halt there. Corporal Warrin, who had six men with him as guards, allowed him to stop, very naturally, nothing doubting, either he of the zouaves present, that their prisoner was going to try to escape at a place which it seemed quite impossible to us to clear. This perilous leap was, however, to be taken, to be crowned with success. In fact, Watson, who seemed quiet, seized the balustrade, made a leap, and cast himself into the void, falling on the uneven rocks, where he might have broken his bones a thousand times, and gains the depths of the valley. Patrols were immediately organized, but in vain. We saw a peasant, who told us that he had seen an unarmed zouave who was going toward Casa Mari, which is the way to Piedmont.

I address to you herewith the report of the corporal of the post, besides two letters which are not without importance. They may be of some use to the police.

Lieutenant Mously and I have been to examine the localities, and we asked ourselves how one could make such leaps without breaking arms and legs.

Please, my colonel, to receive the assurance of my respect.

DE LAMBILLY,  
Commander of Detachment.

I have sent the description of this zouave to the gens d'armes.

**Mr. King to Mr. Seward.**

(Extract)

Legation of the United States at Rome,  
November 20, 1866

Sir: \* \* \* I have received a letter from our consul at Naples, of which I enclose a copy. I have telegraphed the information to our consul at Alexandria.

I am, very respectfully, your obedient servant,  
RUFUS KING.

Hon. Wm. H. Seward,  
Secretary of State.

United States Consulate,  
Naples, November 18, 1866.

Sir: I received your despatch this morning about 8 o'clock. I immediately had the police at Naples and the small towns about here hunting for Surratt, and learned, about 2 o'clock, that he left last evening at 9 o'clock, on the steamer Tripoli, for Alexandria, under the name of Walters. The steamer stops tomorrow at Malta to take in 300 tons of coal, and as the quarantine is in force there, he cannot get on shore. I immediately sent the following despatch to the consul at Malta:

"Surratt, one of the conspirators against Lincoln, left here last evening on the steamer Tripoli

for Alexandria, under the name of Walters or Watson. He has on the uniform of a zouave of the Papal states. The steamer stops at Malta tomorrow to coal; have him arrested. If you do not receive this in time, telegraph the consul at Alexandria."

I did not telegraph to Alexandria, as I thought there would be plenty of time for you to do so if you thought best after the receipt of this. If our consul is in Malta, there is little doubt but he will catch him there.

Surratt has been about Naples in his zouave uniform some days. Passed himself at the British consulate as a Canadian, and was taken on this steamer through the influence of the consul.

I have the honor to be very truly yours,

FRANK SWAN, Consul.

Hon. Rufus King,  
Minister, Rome.

Mr. King to Mr. Seward.

No. 68. Legation of the United States at Rome,  
November 26, 1866.

Sir: In my last despatch I mentioned that I had telegraphed to our consul at Alexandria in regard to John H. Surratt. I enclose the translation of a communication from the chief of the telegraphic bureau in Rome, apprising me that, in consequence of the interruption in the wires, my despatch to Alexandria was forwarded thither from Malta by steamer. The probabilities are that it was sent by the same steamer in which John H. Surratt is supposed to have sailed.

I also transmit for the information of the department the copy of a letter received from



Mr. Swan, our consul at Naples, giving some further details of Surratt's proceedings during his brief stay in that city. I desire to add in this connection that I feel greatly indebted to Mr. Swan for his prompt and hearty co-operation in the efforts to arrest Surratt.

I obtained, a day or two since, from a clerk in a Roman bookstore, who knew Surratt quite intimately as John Watson, an original letter of his, which I enclose, as other specimens of his handwriting may be in possession of the Washington authorities. This clerk told me that Watson, alias Surratt, claimed to be a Canadian by birth, and represented that he had been a spy in the confederate service. I have also received, and herewith forward, a statement, from good authority, in reference to Surratt's arrival in the Papal dominions, and one of the several sources from which he obtained funds. I regret to be obliged to add that, up to the hour of closing this despatch, I have received no further intelligence about Surratt.

I have the honor to be, with great respect,  
your obedient servant,

RUFUS KING.

Hon. William H. Seward,  
Secetary of State.

Ceroli, August 30, 1866.

Dear Sir: Will you be so kind as to send me a French and English grammar—the best method you have. I think Ollendorf's is most in use. When I come to Rome I will settle with you. I shall be in in the course of two or three weeks. If you should have the time to reply

to me, please give me all the news you can. By so doing you will greatly oblige your friend,

John Watson, 3d Compagnie, Veroli.

Edward T. O'Connor, Esq.

About twelve months ago Mr. Surratt came to Rome under the name of Watson. In Canada he procured letters from some priests to friends in England. Having left England for Rome, he got letters for some people here, amongst others for Rev. Dr. Neane, rector of the English College. Being detained for some days at Civita Vecchia, and having no money to pay his expenses there, he wrote to Dr. Neane, from whom he received fifty (50) francs.

On his arrival here he went to the English College, where he lived for some time. After that he entered the Papal service.

Rome, November 25.

(Translation)

Office of the Pontifical Telegraph,  
Rome, November 21, 1866.

Excellency: The dispatch presented yesterday by your excellency, addressed to the Consul of the United States at Alexandria, Egypt, was sent via Malta, the Syria-Suex line being interrupted. After the dispatch was sent we received advices that the line Beughazi, (Africa), Alexandria was broken and the Syrian line re-established. It was then directed that the dispatch should be transmitted by telegraph as far as Beughaze, and thence by mail to Alexandria, of which it was thought superfluous to give your excellency notice. Now they telegraph us from

Malta that there being no postal between Beughaze and Alexandria, the dispatch in question was this day sent by steamer from Malta to Alexandria. \* \* \*

Chief of the Telegraphic Bureau  
To the Minister of the United States.

NOTE.—The ultimate accomplishments, therefore, of the Pontifical Telegraphic system, was to send the U. S. Government message to Egypt not by wire, but by boat and that boat the very one at Malta upon which the fugitive was making his escape.

W. J. B.

Mr. Hale to Mr. Seward.

No. 66.

Agency and Consulate General of the United States of America,

Alexandria, Egypt, November 27, 1866.

Sir: I have the honor to report that, in consequence of a telegram received, via Constantinople, from Mr. King, United States minister at Rome, and of several letters received from Mr. Winthrop, United States consul at Malta, (the Mediterranean wire being, unfortunately, broken between Malta and this place), I have this day arrested a man calling himself Walters, dressed in the uniform of a zouave, who arrived at Alexandria on the 23rd instant in the steamship Tripoli, from Naples, and who is believed to be John Harrison Surratt, one of the conspirators for the assassination of President Lincoln.

The telegram and some of the letters having been delayed in transmission, I was fortunate in finding the man still in quarantine among the third-class passengers, of whom there is no list

whatever. It was easy to distinguish him among seventy-eight of these by his zouave uniform, and scarcely less easy by his almost unmistakable American type of countenance. I said at once to him, "You are the man I want; you are an American." He said, "Yes, sir; I am." I said, "You doubtless know why I want you. What is your name?" He replied promptly, "Walters." I said, "I believe your true name is Surratt," and in arresting him mentioned my official position as United States consul general. The director of quarantine speedily arranged a sufficient escort of soldiers, by whom the prisoner was conducted to a safe place within the quarantine walls. Although the walk occupied several minutes, the prisoner, close at my side, made no remark whatever, displaying neither surprise nor irritation. Arriving at the place prepared, I gave him the usual magisterial caution that he was not obliged to say anything, and that anything he said would be at once taken down in writing. He said, "I have nothing to say. I want nothing but what is right." He declared he had neither passport, nor baggage, nor money except six francs.

His companions confirm his statements in this respect. They say he came to Naples a deserter from the Papal army at Rome. I find that he has no papers, and no clothes but those he is wearing.

The appearance of the prisoner answers very well the description given of Surratt by the witness Weichmann, at page 116 of Pittman's report, officially sent to me by the government, and is accurately portrayed in the likeness of Surratt in the frontispiece of the same volume. Mr. King

and Mr. Winthrop speak in confident terms of the identity of the zouave Walters with Surratt, and, after seeing the man, I have not a shadow of doubt of it.

According to the well established public law of this place, as the prisoner avowed himself an American, and submitted, without objection, to arrest by me on my statement that I acted for the United States, and especially as he has no paper to suggest even a *prima facie* claim for belonging to any other jurisdiction, there is no other authority which can rightfully interfere here with his present custody; and I have good reason for saying that no attempt at interference will be set on foot by any authority, whatever pretensions he may make. The prisoner's quarantine will expire on the 29th; he will then be received into the prison of the local government, which cordially gives me every assistance.

It will readily occur to you that the only convenient way of transferring the prisoner to the United States will be by an American man-of-war, and I earnestly hope that one may soon come here to receive him.

Although the arrest was finally made with ease, I ought to say that the necessary precautions to avoid possible failure caused some anxiety to the consulate general, and that I received valuable and faithful assistance from my clerks, Messrs. Edwards, Elias, and Charles Chevrier.

I have the honor to be, sir, very respectfully,  
your most obedient servant,

CHARLES HALE.

To Hon. William H. Seward,  
Secretary of State.



**Mr. Seward to Mr. Hale.**

(Telegram)

Department of State,  
Washington, December 3, 1866.

Sir: Your course in regard to Surratt is approved. Measures will be taken for bringing him to the United States, of which you will be advised.

I am, sir, your obedient servant,

WILLIAM H. SEWARD.

Charles Hale, Esq.

United States Consul General; Alexandria,  
Egypt.

**Mr. Seward to Mr. Hale.**

No. 25.

Department of State,  
Washington, December 4, 1866.

Sir: The Secretary of the Navy has instructed Admiral Goldsborough to send a proper national armed vessel to Alexandria to receive from you John H. Surratt, a citizen of the United States, who is in your custody as an arrested fugitive, charged with the crime of assassination of the late Abraham Lincoln, President of the United States, and of an attempt to assassinate William H. Seward, Secretary of State of the United States, in the month of April, 1865. You will deliver the before-named to the commanding officer of the vessel upon his reporting to you his arrival at Alexandria.

I am, sir, your obedient servant,

WILLIAM H. SEWARD.

Mr. Charles Hale, Alexandria, Egypt.

Mr. Seward to Mr. Welles.

Department of State,  
Washington, December 4, 1866.

Sir: I give you, for your information, a copy of a despatch, which I have this day addressed to Charles Hale, esq., consul general to Alexandria, Egypt. It is thought expedient that the prisoner, John H. Surratt, should be brought directly to the city of Washington, and delivered to the custody of the marshal of the District of Columbia, **without stopping at any intermediate port** either in this country or elsewhere.

I have the honor to be your obedient servant,  
WILLIAM H. SEWARD.

Hon. Gideon Welles,  
Secretary of the Navy.

Mr. Seward to Mr. King.

(Extracts.)

No. 49. Department of State,  
Washington, December 4, 1866.

Sir: We have telegraphic information from Mr. Hale, United States consul general at Alexandria, of the arrest of John H. Surratt there. In consequence of this, Admiral Goldsborough has been ordered to send a war vessel thither for the purpose of bringing the prisoner here for trial. It is desirable and important that \* \* \*, to whom you have referred in your despatches, should also be sent hither as a witness. You will consequently apply for his discharge, \* \* \* and, if the application should be granted, you will forward him hither. A credit for \* \* \* touching the Surratt case, with which you have already been provided, will, it is presumed, be enough

to defray the expenses incident to the execution of this instruction, including the traveling expenses of \* \* \*.

I am, sir, your obedient servant,  
WILLIAM H. SEWARD.

Rufus King, Esq.,

**Mr. F. W. Seward to Mr. Dudley.**

No. 562. (Extracts)

Department of State,  
Washington, December 6, 1866

Sir: With Mr. Wilding's despatch No. 538, of the 27 of September, 1865, he transmitted a copy of an affidavit of \* \* \*, which represents that he was a passenger with John H. Surratt in the steamer \* \* \* from Quebec, which arrived at Liverpool on the 25th of that month; that, in the course of the voyage, he had conversations with Surratt, which showed that he was more or less implicated in the conspiracy which resulted in the assassination of the late President Lincoln, and perhaps in the assassination itself. Mr. Wilding says that he had ascertained that \* \* \* was \* \* \*.

As it is probable that Surratt will soon be brought to this country for trial, it would be desirable to have \* \* \* as a witness. You will consequently try to ascertain where he now may be, and whether he would be willing to testify upon the occasion referred to.

I am, sir, your obedient servant,  
F. W. SEWARD,  
Assistant Secretary

Thomas H. Dudley, Esq.  
United States Consul, Liverpool.

Mr. Seward to Mr. King

No. 50.

Department of State,  
Washington, December 8, 1866.

Sir: The commanding officer of the European squadron has been instructed to station one of his vessels at Civita Vecchia, if it can be done without detriment to other important interests.

I am, sir, your obedient servant,

WILLIAM H. SEWARD.

Rufus King, Esq.

John H. Surratt was put upon trial in July 1867 as a conspirator to kill Gen. Grant, Pres. Lincoln and others and the following is some of the testimony given at his trial.

## CHAPTER 3

### CHARLES BOUCHER,

a witness for the defense, sworn and examined.  
July 22, 1867.

By Attorney Bradley:

Q. State to the court and jury where you reside.

A. I reside in the parish of St. Hilaire, Canada; I am rector of that parish, a priest of the Catholic Church.

Q. Where were you residing in the month of April, 1865?

A. In the parish of St. Liboire.

Q. Look at the prisoner at the bar, and see if you recognize him.

A. Yes, sir, I do.

Q. State, if you please, whether you saw him in the month of April, 1865, and where you saw him.

A. The first time I saw him was in my place at St. Liboire.

Q. Do you recollect on or about what date it was?

A. It was about the 22nd of April 1865; I think it was on the evening of that day.

Q. Was he in company with any one when you first saw him?

A. Yes, sir.

Q. Who was it.

A. It was Joseph DuTilley, who brought him to my place.

Q. Was any one else with him?



A. No, sir.

Q. Is that the same Mr. DuTilley who was examined as a witness here or not.

A. Yes, sir, the same.

Q. You say you saw him at your place. Do you mean at your house?

A. Yes, sir.

Q. State how long he continued at your house?

A. He remained with me about three months, perhaps a little over; I cannot say exactly now.

Q. Where did he go after that?

A. He went to Montreal.

Q. Did you see him from time to time, after that, until he left for Europe?

A. Yes, sir.

Q. How frequently?

A. Sometimes twice a week, and sometimes three times a week.

Q. Always as often as twice a week?

A. Yes, sir.

Q. You say you saw him until he left for Europe?

A. Yes, sir.

Q. During that time, do you know whether or not he received any information from the United States as to the condition of his mother?

Question objected to—

Attorney Bradley: (To the Witness.) Now, be good enough to state to the jury what was the condition of the prisoner's health from the time he reached your house until he left for Europe?

A. He was very poor in health. He had fever and ague. The first time he remained at my house he had that disease once or twice a

week, and then the rest of the time he remained in Canada he had it every other day, or every day, as you say it in English. I must remark here, that I am not very well acquainted with the English language, and you should be indulgent with me on that account.

Attorney Bradley: You speak distinctly; we understand you very well. You say that while the prisoner was at your house he had it twice a week, and after he left there and was in Montreal he had it every alternate day—The Tertian ague?

A. He used to call it chills himself, and he was very poorly. He remained in bed whole days long. He could hardly move. Sometimes I was afraid for his life, he was so pale and so weak.

Q. Reduced by his illness?

A. Yes, sir.

Q. State whether you know a witness examined in this case named Dr. Louis J. A. McMillan?

A. Yes, sir.

Q. When and where did you know him?

A. I knew him in the township of Shefford. I was stationed there five years.

Q. At what time was he there?

A. It must have been about 1860 or 1861, that I became acquainted with him. I am not sure whether it was six or seven years ago.

Q. Did you know him afterwards—in 1864?

A. Oh, yes I lived in Shefford then. He was my parishioner.

Q. State whether you had opportunities to know his general character among those with

whom he associated as a man of truth and veracity?

A. I have had opportunities of knowing it.

Q. Did you know how he was generally esteemed amongst such in regard to truth and veracity?

A. Yes, sir.

Q. Was his character for truth, good or bad?

A. As much as I can say, I do not think his character was very good.

Q. Was it good or bad?

A. Bad.

Q. It has been asked in the cross-examination of the witness DuTilley, whether you ever had any quarrel with McMillan or not.

A. We had truly a certain contestation.

Q. Was that in relation to any money transaction?

A. No, sir.

Q. Did you owe him any money?

A. Yes, sir.

Q. How much?

A. Five dollars.

Q. Did you pay him?

A. Yes, sir.

Q. Have you a receipt?

A. Yes, sir.

Q. Was it not prior to the time when you had a quarrel with him, your parishioner?

A. Yes, sir.

Q. Had you or not had conversations with him on the subject matter which gave rise to that quarrel?

A. Yes, sir.

Mr. Bradley: I propose now, if your honor

please, to give in evidence the cause of that quarrel, which has been brought out on the other side.

Mr. Pierrepont: If your honor will allow Dr. McMillan to be examined in reply to it I have no objection.

Mr. Bradley: He will have the undoubted right to do it.

Judge Fisher: Of course.

Mr. Bradley: (To the witness.) I do not like to ask you in this audience, but I cannot help doing it: You will please state what was the cause of that quarrel, what had preceded it, and what led to that quarrel?

A. I must confess that I feel a little reluctant about the matter. It was reported to me—

Mr. Pierrepont: Do not state what was reported to you.

Mr. Bradley: Only what you said to him had been reported to you, you may state it.

Mr. Merrick: State what you told him of the cause of your complaint against him.

The Witness. You want to know what I stated to him when we had our conversation, I suppose?

Mr. Bradley: Not at the time of the quarrel but what conversation you had anterior to the quarrel and on the same subject.

Mr. Pierrepont: Which led to the quarrel—which made the quarrel.

The Witness: I spoke to him about a principle that I disliked. It was on account of abortion. He argued the point with me, pretending that it was not against good morals, and I tried to convince him that it was wrong. We did not

go very far that time. I met him in a house where we were both called on sick calls. He was called for as medical attendant and I was called for spiritual attendant. That is all I can tell of that conversation.

By Attorney Bradley:

Q. Then when you had the quarrel what passed?

A. After the first conversation loud complaints came to me and I thought I would advise Dr. McMillan not to practice that any more among my people.

Mr. Pierrepont: Do not state what you thought. Simply tell what you said to him?

Mr. Bradley: How he came to your house or wherever it occurred.

A. He happened to pass by my house, and I had my servant to call him in. He came in. To begin the conversation with him I spoke about the money matter of five dollars, and then I spoke about the main point.

Mr. Merrick: What did you say about the five dollars to Dr. McMillan?

A. I said that I had been delaying to pay him until the time I paid him because he had subscribed towards the building of a church in Waterloo.

Mr. Bradley: How much?

A. I cannot say exactly, but I think from five to ten dollars, he subscribed; I cannot say exactly the sum; and owing him five dollars, I thought I would keep the five dollars towards the subscription, because it was made payable to me. He looked to be very much excited on the point, and then I said I would like to advise him not to



practice abortion, nor to argue the point before my people; it would be a great scandal. Then he passed very severe remarks or he insulted me, meant to insult me, and I took him by the collar and drove him out. I wanted to protest publicly—

Mr. Pierrepont: Never mind what you wanted to do. Confine yourself to what you said to him.

A. I could not say any more when he was out.

Mr. Bradley: You spoke of calling you servant in. Was the Monsieur DuTilley, who was examined as a witness—was he your servant or employed by you?

A. He was employed by me sometimes, but he never was my servant.

Q. What was his business?

A. He had a horse, and sometimes he used to drive my carriage—drive me around. I had a horse of my own; but sometimes he was sick, and I got a horse from Mr. DuTilley.

Q. State to the court and jury whether you have any hostile feeling towards Dr. McMillan now, in consequence of that quarrel, or from any other cause?

A. No, sir; I never had any spite against him.

Q. I have asked you as to his general reputation among those with whom he is known for truth and veracity. Would you or not believe him on his oath in a matter where he was interested?

Mr. Pierrepont: From what? From reputation?

Mr. Bradley: From his reputation would you?

A. No sir, I would not.

Cross examined by Attorney Pierrepont:

Q. Do you know this gentleman sitting here at my right? (Dr. Erskine).

A. Yes, sir.

Has he been your physician?

A. Yes, sir.

Q. Did you see him in Canada?

A. Yes, sir.

Q. Did you talk with him?

A. Yes, sir.

Q. Was he present when you had the quarrel with D. McMillan?

A. I do not remember having seen him there.

Q. Do you not remember whether he was present or not?

A. No, sir.

Q. Can you or not tell the jury whether he was present or not present?

A. Yes, sir; I can.

Q. Can you state whether he was present or not.

A. I have never reflected since that there was anybody present.

Q. Suppose you reflect a little now?

A. I am not reluctant to say whether he was there if it comes to my mind. Now, it strikes me, after your question, that there was somebody in the wagon outside the gate.

Q. Does it strike you that that somebody was your family physician this gentleman sitting at my right?

A. He was called several times to my house.

Q. Does it strike you that this is the gentleman?

A. I take him for Dr. Erskine.

Q. This is Dr. Erskine, and I ask is this the gentleman that was there at the time of this quarrel?

A. I cannot say.

Q. You say it strikes you that somebody was there. Who does it strike you that somebody was, if it was not Dr. Erskine.

A. My whole attention was brought on Dr. McMillan.

Q. Was your attention brought on the one that was with him.

A. No, sir?

Q. Does it now strike you that somebody was with him.

A. Yes, sir.

Q. Who does it strike you was with him?

A. I cannot tell.

Q. Does it strike you that this gentleman was or was not?

A. I cannot tell, when I did not know the man.

Q. Is your best memory, as you recall the scene, that this gentleman was the gentleman, as you say it strikes you there was somebody?

A. No, sir; I cannot tell.

Q. You cannot tell whether he was there or not?

A. No, sir.

Q. Now, tell where the quarrel with Dr. McMillan occurred?

A. It was in my very house.

Q. Did the person who was present hear the conversation?

A. There was no person in the parlor but Dr. McMillan and myself.

Q. Nobody else?

A. Nobody else in the parlor where the conversation or quarrel took place.

Q. Tell exactly what that conversation was? Give it as near verbatim as you can.

A. It was very short. I have just said it in my evidence.

Q. Have you said it all?

A. Yes, sir.

Q. Tell when it was.

A. As much as I can remember, it was in the month of June.

Q. What year?

A. 1864.

Q. When did you next see Dr. McMillan after this?

A. It is very difficult for me to answer, because he was a physician and used to attend to sick persons all around in the township of Shefford, and I left the township of Shefford soon afterwards.

Q. Had he a bad character as a man of truth where he was attending as a physician, do you say?

A. Among my people, yes.

Q. A bad character for truth?

A. Yes, sir.

Q. Tell me whom you heard say so?

A. It was the general reputation.

Q. Name any one whom you heard say so.

A. I can mention some names. For in-

stance, a Frenchman of the name of Michael Potbin.

Q. Can you tell me any others?

A. A Scotchman of the name of McRae.

Q. Did he say he was a man of bad character for truth?

A. I remember very well that he said he would not believe him.

Q. When?

A. I think it was in the year 1864.

Q. What is the first name of McRae?

A. Christopher.

Q. What is his business?

A. A tailor.

Q. Where does he live?

A. In West Shefford.

Q. Did he live there in 1864?

A. Yes, sir.

Q. Can you give me some other name?

A. You are going very far, you must allow me to say if you bring me to name the whole parish.

Q. Take any length of time to answer.

A. I had eight hundred or nine hundred communicants under my charge.

Q. Did you hear the eight hundred or nine hundred communicants say so?

A. It is very hard to tell.

Q. Did you hear any of them say that he was a bad man for truth?

A. Yes, sir; I have just mentioned some of them.

Q. Can you mention any others?

A. I can name another that comes to my mind—Daniel McGill.



Q. Where does he live?

A. In West Shefford.

Q. What is his business?

A. He is a farmer.

Q. Does he live there now?

A. I think he does.

Q. Can you state any other?

A. Not presently.

Q. Was this Dr. Erskine your family physician before Dr. McMillan was?

A. I know Dr. Erskine to have been to my house.

Q. Before Dr. McMillan was?

Mr. Bradley: He has not said that Dr. McMillan was his family physician.

The Witness: I never said it.

Q. (By Atty. Pierrepont): Was Dr. McMillan your family physician?

A. He was callen once, because there was no physician to be found in Waterloo for me.

Q. Who was called?

A. Dr. McMillan.

Q. Before that was Dr. Erskine your physician?

A. As much as I can tell, he was.

Q. Was he after that?

A. I cannot tell.

Q. Can you not tell whether he has been since?

A. No, sir.

Q. Do you not know him pretty yell?

A. Yes, sir; I have met him frequently.

Q. Did Dr. McMillan visit a good many people in your parish as a physician?

A. I saw him pass by several times; and to

my knowledge he was called to attend some sick persons belonging to my place.

Q. Tell us when you first went to that place in your official or professional capacity?

A. I shall be one year in St. Hilaire next fall. We are removed generally in the fall. Then I was two years in St. Liboire, and then five years in Shefford.

Q. When did you leave Shefford?

A. I left Shefford in 1864.

Q. What time in the year?

A. In the fall.

Q. How long had you been there?

A. Five years.

Q. Was there the first place you ever saw Dr. McMillan?

A. Yes, sir.

Q. How long did you know him in Shefford?

A. I certainly knew him there for four years.

Q. Did he bear a bad character for truth there during those years?

A. As I stated it.

Q. During all those years did he bear a bad character for truth?

A. At the beginning, I will not say, because I was not very much acquainted with him, nor with the rest of the people. I was a new comer. I will say not, at the beginning; not before I heard the reports.

Q. When did he first bear a bad character for truth to your hearing?

A. About the year 1862, I think, or 1863, I cannot say positively.

Q. That was the first you heard of it.

A. Yes, sir.

Q. Did he grow worse or better in reputation as he stayed?

A. It is not very easy to calculate the thermometer on that point.

Q. You say you did not hear of it till 1863. After 1863 did it grow worse or better, as you stayed, in point of reputation?

A. It was not certainly for the best.

Q. Why did you leave?

A. I was removed by my bishop.

Q. Do you know why you were removed by your bishop?

A. I was removed for a betterment, if I can express myself in that way.

Mr. Bradley: A better position.

A. A better position. I can tell the reason that I know.

Mr. Pierrepont: Did you hear that any complaint was made to your bishop?

A. Yes, sir.

Q. Did the bishop talk to you about it?

A. Not to lay any censure on my conduct.

Q. Did he not conclude that you had better go somewhere else?

A. No, sir.

Q. Did he put you somewhere else?

A. Yes, sir; after my asking for it.

Q. Then you concluded that you had better go somewhere else?

A. Yes, sir; on account of my health.

Q. Did you have this interview with the bishop about it after the quarrel with Dr. McMillan or before?

A. I was five years in Shefford, and I had been asking for four years to be removed.

Q. But was the conversation that you had with the bishop after you had the quarrel with Dr. McMillan or was it before?

A. A great many times before I asked the bishop to be removed and afterwards also.

Q. You said Dr. McMillan insulted you. Where was that?

A. In my house.

Q. Was this gentleman here, Dr. Erskine, present then?

A. There was nobody present.

By Attorney Pierrepont:

Q. Was Dr. Erskine present when Dr. McMillan insulted you?

A. I cannot recollect that.

Q. Can you recollect whether he was or was not?

A. To my knowledge he was not, and I remember having been insulted but once in my house by Dr. McMillan.

Q. Were you insulted by him anywhere else but in your house?

A. I do not remember having been insulted by him anywhere else?

Q. Now, tell what the insult was?

A. Yes, sir; I can remember some words that he passed. He called me a blackguard, which I thought was very little respect—

Mr. Pierrepont: Do not tell what you thought. I am asking what you said?

A. He mumbled some other things; I cannot say very directly.

Q. Did he say anything else?

A. I do not remember.

Q. Did he do anything to insult you.

A. When I took him by the collar, he tried to resist a little, but we were near the door, so that I could give him a push.

Q. I did not ask you what you did, but I have no objection to that. I ask if he did anything to insult you except the words?

A. He called me a liar on the subject that we were speaking of.

Q. Did he call you anything else?

A. I do not remember.

Q. Did you have any conversation with Dr. McMillan in the presence of Dr. Erskine, in the office of Dr. Erskine, at Waterloo?

A. I do not remember at all.

Q. Were you in Dr. Erskine's office at Waterloo in 1864, before the quarrel?

A. I cannot say; I remember that I was once in his office.

Q. Was that before the quarrel?

A. I cannot say.

Q. Did you have any conversation with Dr. Erskine?

A. Yes; I spoke to him, being in his office.

Q. Did you have any conversation with Dr. McMillan in the presence of Dr. Erskine?

A. I do not remember.

Q. I will call your attention particularly then. Did you have any conversation with Dr. McMillan, in the presence of Dr. Erskine at Waterloo, in relation to Dr. McMillan's subscription to the church?

A. I do not remember.



Q. Do you remember anything that was said? Will that help you to recall it?

A. I do not remember of anything in particular.

Q. Do you remember of having had any conversation any place with those two gentlemen present in the relation to Dr. McMillan's subscription for the church?

A. No, sir.

Q. Did Dr. McMillan, at Waterloo, in Dr. Erskine's office, speak to you about the money you owed him?

A. I do not remember.

Q. Did you speak to him about the money for the church?

A. I do not remember.

Q. Did Dr. McMillan at that time tell you that the committee of the church refused to intrust the money to you?

A. I do not remember that.

Q. Did he not give you that as a reason why you must pay him, instead of its being turned on the subscription, in the presence of Dr. Erskine, in that office at Waterloo?

A. I do not remember.

Q. You went from Shefford to St. Liboire. How long did you stay at St. Liboire?

A. A year.

Q. When did you leave St. Liboire?

A. I left St. Liboire last fall.

Q. Where did you first see the prisoner?

A. In St. Liboire.

Q. What time? Give us the day of the week, if you can; you say it was the 22nd of

April, you think; but what day of the week was it?

A. I think it was on a Wednesday evening.

Q. That was the first time you ever saw him?

A. Yes, sir.

Q. Who came there with him?

A. Joseph DuTilley.

Q. Did he come afoot, or on horseback, or in a carriage?

A. It was in the evening and I was in bed, and I heard them say they rode in a cart.

Q. What time in the evening did they reach your house?

A. Nine or ten o'clock.

Q. What cart was it.

A. I was in bed; I did not see.

Q. You say you heard them say they came in a cart; what cart?

A. I cannot say.

Q. When he came there, was he in disguise?

A. No, sir.

Q. Was his hair dyed a different color from what it is now, or different from its natural color?

A. No, sir.

Q. Do you know where he came from?

A. I did not then.

Q. Do you know now?

Judge Fisher: Speak of your own personal knowledge, or what the prisoner told you.

Mr. Bradley: Or what DuTilley said; I have no objection to that.

Mr. Pierrepont: Did the prisoner tell you where he came from?

A. From Montreal.

Q. How long did he stay with you?

A. About three months; perhaps a little over.

Q. In what way did he come to your place; by what road?

A. I cannot say.

Q. He did not come by railroad, did he?

A. Not to my place. According to what he said, he came riding in a cart.

Q. How far was your place from Montreal?

A. I think about from four to five miles.

Q. Is it a lonely place, or a thickly settled place?

A. It is a newly-settled place.

Q. Did they tell you who he was when he came?

A. No, sir.

Q. Did they not give you some name?

A. Yes, sir.

Q. What name?

A. Charles Armstrong.

Q. Did they tell you what Charles Armstrong had come to you in the night for?

A. I was told that he was coming to the country on account of his health and being compromised in the American War.

Q. I do not ask what you were told, but I ask you if you knew at the time, if they at the time told you, why he came to your house that night?

A. I knew it then because they wrote to me before sending him to my place.

Q. Did you know that he was one of those that were accused of being in the conspiracy to murder the President?

A. No, sir.

Q. You did not hear of that?

A. Not then.

Q. When did you?

A. I saw it by the papers.

Q. How long after he had been with you did you see in the papers that John H. Surratt was accused as one of the conspirators?

A. About ten or twelve days.

Q. Had you any suspicion then that the man with you—Charles Armstrong—was Surratt?

A. When I saw that Surratt was missing, by the public reports, and considered the mystery of this young man's staying in St. Liboire, I inquired; I put some questions to the young man who was committed to my care, and he owned that he was John Harrison Surratt.

Q. I have not asked you what he said.

A. I am telling you that I knew and how I knew it.

Q. I have not asked what he said; but I asked if you had any suspicions that that was John H. Surratt?

A. Not when he came.

Q. When did you first get suspicious? You have been going on to tell what he said. I have not asked you that; but I ask you when did you first get suspicious?

A. I said about ten or twelve days after he came.

Mr. Pierrepont: I ask your honor to strike out what the witness says that Surratt told him, because I did not ask any questions about that, and I only want his answers which are responsive to my questions.

Judge Fisher: I will strike out what he said as to what Surratt told him and let the witness answer the questions as they are put; and afterwards if he wishes to make some explanation he can do so.

Mr. Pierrepont: Now my question is: Had you any suspicion that he was John H. Surratt?

The Witness: When?

Mr. Pierrepont: At any time while he was with you.

A. Before he told me, I had no suspicions.

Q. When did you first suspect that he was John H. Surratt? At what date?

A. About ten or twelve days after his arrival at my place.

Q. Then you suspected it about the first of May or the last of April.

A. A little after the first of May.

Q. How long did he stay with you there before he went out of the house?

A. Three months.

Q. Did he go out of the house at all?

A. Yes, sir.

Q. Did anybody come to see him at the house?

A. Yes, sir.

Q. His friends.

A. Yes, sir.

Q. Did people come to see him whom you did not know?

A. Yes, sir.

Q. How many came to see him?

A. Only once, four or five came.

Q. When?

A. Sometime in the course of the summer; I cannot state the date.

Q. Did any of the St. Albans raiders come there to see him?

Mr. Merrick: Wait a moment. I do not know what this has to do with the question who they were and what they were.

Mr. Pierrepont: I should think it had something to do with it.

Mr. Merrick: I submit it to the court.

Mr. Pierrepont: We are cross-examining this witness.

Judge Fisher: You may ask if he knew the parties and who they were.

Mr. Bradley: He has answered that; but the question now is whether any of the St. Albans raiders came there.

Mr. Pierrepont: (To the witness). You say you did not know the names of those who came to see him?

A. Some of the names were given; some English names.

Q. Did you know the persons?

A. No, sir.

Q. Do you know whether any of the St. Albans raiders came.

Mr. Merrick: I object to that. I do not want any general description of those parties in that way. If he knows the persons and their names he can give them.

The Witness: There was one person whose name I know.

Mr. Pierrepont: My question is: Did any of the St. Albans raiders men that you knew or heard to be such, come there?



Mr. Bradley: Do not answer that.

Judge Fisher: What is the ground of the objection?

Mr. Bradley: Because there is nothing in the direct examination to which this is responsive.

Mr. Pierpont: There is something in the cross-examination.

Mr. Bradley: Besides, there is nothing, that we can see relevant to the issue in the inquiry.

Mr. Pierpont: There is a good deal in showing this witness's relation to this conspiracy. If this witness concealed a man whom he saw advertised in the papers as one of the assassins of President Lincoln, and knew it ten days after he was in the house, and the St. Albans raiders were visiting that house to see him, it is a thing proper in the cross-examination to be brought out. The witness has already stated that he knew in ten days that the man concealed was one of those accused of the murder of the President.

Mr. Bradley: But the gentleman refused to let him tell how he found it out, or what was said when he did find it out, so as to see whether or not HE WAS ACTING IN HIS CHARACTER AS A PRIEST IN CONCEALING A MAN whom he believed to be innocent, and had reason to believe innocent, or not. All that the gentlemen are careful to shut out; and now whether they can go outside of that—I do not mean to discuss that part of the case—whether they can go outside and ask about the St. Albans raiders coming to see him is the question. What on earth has that to do with the subject of inquiry here? That is the point I make. It is not in reply to

anything in the examination-in-chief, and it is not pertinent to the issue.

Mr. Pierrepont: This witness comes here for the purpose of trying to blacken the character of Dr. McMillan, who has testified for the Government; and we have the right, on cross-examination, to test him, to sift him, to see whether he was one of those who, if he had been in the United States, would have been liable to be arrested, to be imprisoned, and to be tried as an accessory to this murder after the fact; and the counsel want to shut off his relations to this matter. I submit that I have the right to this thorough cross-examination, where the witness stands in the relation which he himself has exhibited.

Mr. Bradley: There are some principles of law, if the court please, which I suppose are settled. I may be mistaken about it, but I take it that the cross-examination is to be limited to the examination-in-chief and such matters as are pertinent to the issue, or such matters as tend to show the memory, character, and disposition of the witness towards the matter of inquiry.

Mr. Pierrepont: And his feeling.

Mr. Bradley: Disposition means feeling. How the fact that the St. Albans raiders, if it were true—I have never heard a word of it before, and do not know anything about—should have gone to see this prisoner, can throw any light on the witness's temper and disposition in relation to this case, is beyond my comprehension. If your honor sees that it throws any light on it, you will of course let it in. But I understand the rule of law to be such as I have stated. There is no other ground; certainly not as responsive to the exam-

ination-in-chief; certainly not as a matter pertinent to the issue can this inquiry be allowed? It is personal to the witness, and the learned counsel has chosen to "pitch into" the witness, as having shown his sympathy with this conspiracy. For all the good that may do him, it is at his service. I do not mean now to discuss these matters. I do not mean to retort; I try to keep myself simply to the legal discussion. The question is: Does this tend to show the temper and disposition of the witness? If they prove that the St. Albans raiders came to see the prisoner, does that tend to show the temper and disposition of the witness in relation to the matter in controversy? It is said he is brought here to assail Dr. McMillan. Does that help the matter at all? Because he is brought here to assail Dr. McMillan, does that make this any more evidence? Does it show the temper or disposition of the witness towards Dr. McMillan one way or the other? It must either show the temper of the witness towards the case, or the temper of the witness towards Dr. McMillan, or it is not admissible. On neither of these accounts can I conceive that it is admissible.

Judge Fisher: I can hardly see that the visit of the St. Albans raiders would be exactly pertinent and relevant to the issue. The question is objectionable on that ground.

Q. (By Atty. Pierrepont). You said you knew the name of one; what was his name?

A. Father LaPierre.

Q. Do you know where he came from?

A. Yes, sir: Montreal.

Q. Did you know any other?

A. I had seen some of them in Montreal.

Q. Did you know their names?

A. Yes; one name strikes me.

Q. What name strikes you?

A. Lackey.

Q. Did they come more than once?

A. But once.

Q. How long did they stay?

A. Two or three days; about three days.

Q. When did they come?

A. I cannot say exactly; I know it was in summer.

Mr. Bradley: Do you mean that they stayed at your house?

A. No, sir; they boarded in a private house.

Q. (By Atty. Pierrepont). How often did they come to your house during their stay?

A. Several times during the day.

Q. Did they all come together or separately?

A. They came together.

Q. Did they always come together?

A. I cannot say exactly, because they were employed hunting.

Q. Did he hunt with them or did he keep concealed?

A. He went hunting with them.

Q. How many times did he go hunting with them?

A. I should think they came more than once a day while they stayed in the village?

Q. Did they dine with him and you at the house?

A. In the boarding-house; yes sir.

Q. Did you go hunting with them?

A. Yes, sir.

Q. Did you go every time?

A. No, sir.

Q. They sometimes went alone and sometimes you were with them.

A. I remember one time I did not go—in the morning, before breakfast.

Q. Did he go hunting with anybody else?

A. I do not remember.

Q. Did he go out with anybody else, or did you keep him concealed?

A. I kept him in my house.

Q. Did he go out at all with anybody but those men?

A. He went out one evening to take a ride.

Q. With whom did he go to take a ride?

A. With Joseph DuTilly.

Q. Did he go to take a ride with anybody else?

A. I do not remember.

Q. Did he not ever walk out in the evening?

A. Yes, sir.

Q. Did he ever walk out in the day-time?

A. Yes, sir.

Q. Did he go to church?

A. Yes, sir.

Q. Did he take his meals with you?

A. He did one week.

Q. When he went to church, did he go in his natural dress or in a disguised dress?

A. In his common dress?

Q. Did he sit in a pew?

A. Yes, sir.

Q. Did other people see him?

A. It was not during service.

Q. Was there anybody else in the church?

Q. I do not remember.

Q. How long was he in the church?

A. From a quarter of an hour to half an hour.

Q. After you found out that he was gazetted as one of the murderers and conspirators, did you communicate to the authorities of the United States the fact that he was there?

A. No, sir.

Q. Did you not tell it?

A. No, sir.

Q. Did you try to conceal it?

A. I did not speak of it.

Q. Did you try to conceal it?

Mr. Bradley: From whom?

Mr. Pierrepont: From everybody.

Mr. Bradley: Conceal what?

Mr. Pierrepont: Conceal the fact that this man was staying in his house?

A. I never spoke of it.

Q. Did you try to conceal that fact?

A. I do not remember.

Q. Do you not remember whether you tried to conceal it or not?

A. I think a thing that you do not speak of is concealed.

Q. My question is, whether you tried to conceal him in your house?

A. He was in my house.

Q. Did you try to conceal him there?

A. He was kept in the house.

Q. You do not understand English, you say, perfectly, and probably you do not thoroughly



understand my question. My question simply is, Did you try to conceal him in your house?

A. He remained in my house without any exterior communication but what I have just related to visitors.

Q. I ask you if you tried to conceal him in your house? Do you not understand?

A. I do not understand what you mean exactly by trying to conceal.

Q. Do you not understand what concealment is?

Mr. Merrick: The question is, "trying to conceal;" endeavoring, seeking to conceal.

Q. (By Atty. Pierrepont.) Did you take the means of concealing him in your house?

A. My house was visited by my parishioners every day.

Q. And you say your parishioners?

A. Every day.

Q. Did they see him?

A. No, sir. Some of them did when he went out hunting.

Q. Did they frequently see him?

A. No, sir.

Q. Did you let your parishioners know that you were keeping a man who was published as one of the President's assassins in your house?

A. Not to my knowledge.

Q. You did not tell them, did you?

A. No, sir.

Q. How came you to come here to testify?

A. Of my own accord.

Q. You had no subpoena?

A. I had one to-day.

Q. You had not one when you came into the United States?

A. No, sir.

Q. Had you any safe conduct?

A. No, sir.

Mr. Bradley: Safe conduct in time of peace?

Mr. Pierrepont: I ask if you had any safe conduct from the Government of the United States?

A. No, sir.

Q. No paper of any kind from any officer of this Government?

A. No, sir.

Q. How often did your parishioners hunt with him?

A. I do not think I ever said that my parishioners went hunting with him.

Q. How often did he go hunting while he stayed with you?

A. He went frequently during a week.

Q. How long was he gone?

A. When he went in the morning it was a part of the forenoon, and then he came for his dinner and went in the afternoon.

Q. What was he hunting?

A. Birds.

Q. Was he walking or riding?

A. Walking.

Q. Always walking?

A. Yes, sir.

Q. Did he always hunt alone?

A. I do not remember.

Q. Did other people sometimes hunt with him?

A. Yes, sir.

Q. Can you tell any of those who hunted with him?

A. Yes, sir.

Q. Who?

A. Joseph DuTilley.

Q. Any others?

A. That party that came to visit him went with him.

Q. That party whose names you do not know?

A. I gave the names I knew.

Q. I mean the party that I asked you about as St. Albans raiders.

Mr. Bradley: All about the St. Albans raiders was ruled out.

Mr. Merrick: He has not said that St. Albans raiders came there.

Mr. Pierrepont: I know he has not, but I asked if he could give me the names of those parties, and I asked if they were St. Albans raiders.

Judge Fisher: He stated the names of two of the party who came there. He said that one was Father LaPierre and the other a man named Lackey, and the rest he did not know.

Q. (By Atty. Pierrepont.) Did any other party come there?

The Witness: Besides that party do you mean?

Q. Yes?

A. No, sir.

Q. Did any other individual come to see him while he was at your house?

A. Nobody.

Q. Did he go out to see anybody?

A. He went out to go to Montreal when he left my house.

Q. While he was staying at your house, did he go out to meet people or did he keep concealed?

A. He did not go out to my knowledge.

Q. Did he go out?

A. I told you just now.

Q. How often did he go out to hunt?

A. I never counted the times.

Q. How many times should you think?

A. It is very hard to tell.

Q. Was it a good many times or a few?

A. During a week he went twice one day and the next he could not go because he was sick in bed. He had his fever and ague and was so prostrated that he could not move. The day after that he could not go either. It was only the third day he went again.

Q. Did he do so the other weeks?

A. No, sir.

Q. Can you not tell how many times he did hunt?

A. No, sir.

Q. Because they were so many or so few?

A. I never counted them.

Q. Then he was not so sick that he could not hunt?

A. He looked to be very weak.

Q. But he was not so sick that he could not hunt?

A. Not on that day.

Q. And the next day that hunted he was in the same state?

A. The next day he was very sick.

Q. But the next day that he hunted he was in the same state he was the first day he hunted, **was he not?**

A. He could hunt only the third day after. He was taken sick.

Q. Could he hunt the sixth day?

A. I cannot tell.

Q. You say he had chills: did he shake from chills?

A. Yes. Fever and ague, I hear it called. We do not call it so in French.

Mr. Merrick: What do you call it in French?

A. *Fievre tremblantes*.

Q. (By Mr. Pierrepont.) What physician attended him during all this time that he lived with you?

A. No physician at all.

Q. Give us the day of the week that he left your house to go away from you?

A. I cannot.

Q. Can you give us the day of the month?

A. No, sir.

Q. Will you give us the month?

A. July—the latter part of July.

Q. Where did he go to?

A. He went to Montreal.

Q. How often did you see him after he went to Montreal?

A. I used to see him about twice a week.

Q. Did he come to see you?

A. No, sir.

Q. Did you go to see him?

A. Yes, sir.

Q. What time in the day did you go to see him once or twice a week in Montreal?

A. In the day-time.

Q. What time of day?

A. Sometimes I started at five o'clock—by the five o'clock train as it passed through St. Liboire, and some other times about half-past eleven.

Q. Where did you use to see him?

A. In a private house in Montreal.

Q. Whose house?

Mr. Merrick: So far as the witness himself is concerned, I have not objected to this examination; but I object to the question as to whose house he saw the prisoner in in Montreal.

Mr. Pierrepont: We insist upon it.

Judge Fisher: The question may be put.

Q. (By Mr. Pierrepont). Whose house did you meet him in?

A. In Father LaPierre's father's house.

Q. What was the business of Father LaPierre's father?

A. Selling shoes and boots. He keeps a shop.

Q. What was the name of the one who sold boots and shoes?

A. His Christian name I do not know.

Q. His other name is LaPierre?

A. Yes, sir.

Q. Where was this place that he sold shoes and boots?

A. In the city of Montreal.

Q. What street and number—do you know?

A. I think it is in St. Paul street; I do not know the number.

Q. Where was his dwelling house?

A. I think it is in Old Cemetery street.

Q. Do you know the number of that?



A. No, sir.

Q. Is that a public or a quiet street?

A. A quiet street.

Q. What days of the week did you use to go to this house?

A. I generally went on Mondays.

Q. What other day?

A. Thursdays, generally.

Q. In what room in this LaPierre's dwelling-house did you see him?

A. In a room in the second story, as we call it in Canada.

Q. A front or rear room?

A. A rear room.

Q. Did you always see him in the same room?

A. No, sir.

Q. Where else did you see him?

A. I saw him down stairs also.

Q. Where down stairs?

A. In the dining-room.

Q. Did you ever dine with him there?

A. Yes, sir.

Q. Did you ever see him in the street in Montreal?

A. No, sir.

Q. Where is Cemetery street in relation to the Bishop's palace in Montreal; how near it?

A. Very near.

Q. It is behind the palace, is it not?

A. Not behind it, but quite near it.

Q. Is that a narrow street?

A. Yes, sir.

Q. Quite so?

A. Common width. It is not a very large street, but it is a very good street.

Q. (By Mr. Bradley.) Are not all the streets in Old Montreal very narrow streets?

A. Generally very narrow.

Q. (By Mr. Pierrepont). Did you meet anybody at that house besides the prisoner?

A. Yes, sir.

Q. Who?

A. I saw strangers, visitors from Quebec.

Q. Did you know their names?

A. No, sir.

Q. Did you see them often?

A. I remember one instance.

Q. How many were there then?

A. Three; a lady with her two daughters.

Q. Did you continue to visit him every week until he took the steamer for Europe?

A. I think I did. I do not remember having lost a week.

Q. Did you see him twice every week?

A. I think I did.

Q. How long did you stay when you went there to visit him?

A. Generally I would stay over a night.

Q. At this house? Did you sleep at the house?

A. Sometimes.

Q. Did you generally?

A. Yes, sir.

Q. Did you always sleep at this house?

A. No, sir.

Q. Did Father LaPierre go with you to see him at the house?

A. Yes, sir.

Q. Always?

A. Not always.

Q. Did you see him when he left in the middle of September to go to Europe?

A. Yes, sir.

Q. Where did you first see him on that day?

A. In Montreal.

Q. Did you go with him?

A. Yes, sir.

Q. Where did you go?

A. As far as Quebec.

Q. Did you see him to the steamer?

A. Yes, sir.

Q. Did you undertake to get upon the steamer Peruvian?

A. I did not get on the ship.

Q. Did you not try to get on?

A. No, sir.

Q. Did you not think of going up the gangway, and did not Dr. McMillan order the officer not to let you go?

A. No, sir; I do not remember that.

Q. Are you sure about it?

A. Yes, sir.

Q. Did you not hear Dr. McMillan order the officer to stop you as you were going up the gangplank?

A. No, sir.

Q. Did you see Dr. McMillan there?

A. Yes, sir.

Q. Did not Father LaPierre go up the gangplank to the Peruvian?

A. Yes, I think he did.

Q. Why did you not do so?

A. Because I did not want to.

Q. Was that the reason?

A. Yes, sir.

Q. Was there anybody else that told you he did not want to have you go?

A. No, sir.

Q. Did you not wait for some time for Father LaPierre to come down from the steamer?

A. Yes, sir.

Q. Then you had your parting with the prisoner on the tug or small steamer?

A. Yes, sir.

Q. Do you know the room he went down in on this small steamer?

A. We were all together.

Q. Did you see him in a room there?

A. No, sir.

Q. Where did you see him?

A. With all the rest of the passengers.

Q. On the steamboat that took you from Montreal to Quebec, where did you see the prisoner?

A. I saw him in the cabin.

Q. In a room?

A. Yes, sir.

Q. What room?

A. I cannot tell.

Q. Do you know the number of it?

A. No, sir.

Q. Who was with you in the room besides the prisoner?

A. Father LaPierre?

Q. Anybody else?

A. Some French Canadians—boys, young men; I do not know their names.

Q. Anybody else?

A. I cannot think of any.

Q. Did you go out of the room before you reached the Peruvian—I mean on the steamer that took you from Montreal to Quebec?

A. Of course.

Q. When did you first see him on the boat or steamer—the one that went from Montreal? Did you see him before the boat steamed off?

A. Before and on the steamer.

Q. You saw him before?

A. Yes, sir.

Q. Where was he when you saw him before the boat left?

A. At the house where he lived.

Q. How did he go from LaPierre's house to the boat?

A. In a carriage.

Q. Who went with him?

A. I went with him.

Q. Anybody else?

A. Father LaPierre.

Q. Anybody else?

A. I think there was another.

Q. Who?

A. I cannot recollect.

Q. Do you not know his name?

A. No, sir.

Q. Did you know his name then?

A. I cannot recollect.

Q. I ask did you know his name then?

A. If I could recollect now who he was, perhaps I could tell his name.

Q. Did you know then, at that time, who he was?

A. I am not sure whether there was another person with us.

Q. What is your best memory; that there was or was not?

A. I think there was not. I am more positive now to say that there was not.

Q. You say that there was no one but you and Father LaPierre?

A. Yes.

Q. Was this carriage an open carriage or a close one?

A. Open. There was a top over it, but the sides were open.

Q. And you went openly?

A. Yes.

Q. When you got to the steamer what did you do?

A. We remained as the rest of the passengers.

Q. Where did Surratt go?

A. He remained there on the deck awhile, and then went into the cabin.

Q. What did he do when he got into the cabin?

A. He smoked.

Q. Did he go into a room in the cabin?

A. We call the rooms there cabins.

Q. We call them state-rooms. Did he go into one of those rooms?

A. Yes, sir.

Q. How soon after he got on that boat did he go into that room?

A. I cannot say.

Q. Was it one minute or two?

A. More than that.



Q. How many minutes?

A. I cannot tell.

Q. Had he any disguise of any kind when he was on the boat?

A. I did not see any except his hair dyed.

Q. Was his hair dyed?

A. Yes, sir.

Q. Was his moustache dyed?

A. I do not recollect whether he had a moustache or not.

Q. Did he wear spectacles?

A. Yes, sir.

Q. Did he have any other disguise?

A. Not to my knowledge.

Q. Did he have his hair dyed when he was stopping with you?

A. I do not remember.

Q. Do you not remember whether he had or not?

A. I do not remember that he had.

Q. When did you first discover that his hair was dyed?

A. In Montreal.

Q. When he was with LaPierre?

A. Yes, sir.

Q. What color was it?

A. Dark brown.

Q. Did you go out of the room and lock the door of the cabin, as you call it?

A. No, sir.

Q. Did Father LaPierre lock it?

A. I do not remember.

Q. Do you not remember that you came out and left Surratt in the room?

A. I cannot say positively, but I think I did.

Q. Did you see Dr. McMillan that day?

The Witness: The day we went on board the boat at Montreal?

Mr. Pierrepont: Yes.

A. No, sir.

Q. Did you see him on the steamer that went from Montreal down to Quebec?

A. No, sir.

Q. Did you not see him talking with LaPierre?

A. No, sir.

Q. Did you see anybody talking with LaPierre?

A. Yes, sir.

Q. Anybody that you knew?

A. No, sir.

Q. How was LaPierre dressed at this time; was he dressed as a Canadian priest or in the clothes of a civilian?

A. He was dressed in the clothes of a civilian.

Q. And not as a priest?

A. No, sir.

Q. Was it customary for a priest to go in that way, dressed as a civilian, in Canada?

A. It is not customary.

Q. Do you know any reason for his going in that way?

A. No, sir.

Q. How were you dressed?

A. I was dressed in my clerical suit, a cassock.

Q. The same as the clergy dress there?

A. Yes, sir.

Q. But LaPierre was not?

A. No, sir.

Q. Were you in Portland last summer?

A. I passed through Portland.

Q. Did you stop there?

A. No, sir.

Q. Were you at a watering-place close by there?

A. Yes, sir.

Q. A place called Cape Elizabeth?

A. No, sir.

Q. Were you at any place near Portland which was a sea watering-place last summer; and, if so, what was the name of it?

A. Old Orchard Beach.

Q. How long did you stay there?

A. About two weeks.

Q. What was the name of the house you stayed at?

A. I do not remember.

Q. Was it the Ocean House?

A. I do not remember the name of it.

Q. Who was there with you that you knew?

A. Two other priests; my friends.

Q. Who were they?

A. Father Beauregard and Father Hevey.

Q. Did you state there that you were Father Beauregard's son?

A. That is rather a hard question.

Q. Did you state there, at his house, that you were his son?

A. I do not remember.

Q. Did you register there your real name?

A. No, sir.

Q. What name did you register yourself as?

A. Jary.

Q. Did you go there dressed as a priest?

A. I went as I am dressed now.

Q. I ask did you go there in a Canadian priest's dress?

A. With a cassock? No, sir. My answer is: I did not go with the ordinary ecclesiastical suit I wore in Canada. There is a little difference between the two countries, and Portland is in the United States. I did not wear the cassock.

Q. Did you wear the priest's dress of Canada last summer at this watering-place near Portland?

A. I was dressed as I am now; you may judge for yourself.

Q. I have never been in Canada, and my question is whether at this watering-place you did wear the priest's dress of Canada?

A. No, sir.

Q. And you entered a false name on the register?

A. Yes, sir.

Q. Did any difficulty occur there in which you were involved?

A. Not to my knowledge.

Q. Did you carry yourself or give yourself out there as a priest?

A. No, sir.

Q. What did you call yourself there?

A. Jary.

Q. I mean in what character?

A. I did not say what I was.

Q. What did you call yourself there—any occupation?

A. If you want me to say what I thought they took me for, I can tell you.

Q. What was it?

A. They took me for a lawyer.

Q. Did you disabuse their minds of that impression?

A. I did not say anything.

Q. You did not disabuse them of it?

A. No, sir; I thought it was honorable enough.

Q. Were you quite attentive to some young ladies there, as a lawyer?

A. No, sir.

Q. Were you attentive to young ladies there, carrying yourself, as they believed, as a lawyer?

A. No, sir.

Q. Did you give them attention?

A. No, sir; I was polite to everybody; no more than that.

Q. Was there nothing that caused any talk?

A. No, sir.

Q. But they thought you were a lawyer, did they not?

A. So my companions, the other priests, said to me.

Q. And you knew they thought so?

A. I thought that was their impression.

Q. You did not want them to think you were a priest, did you?

A. If they had asked me, I would not have concealed it.

Q. You did not want them to think you were a priest, did you?

A. When I first started from my place, no sir.

Q. You were not ashamed of your calling, surely, were you?

A. Oh, no, sir.

Q. Why did you not want them to think you were a priest?

Mr. Bradley: State all about it, when you took another name.

Mr. Pierrepont: Certainly.

The Witness: Will you repeat your question slowly?

Mr. Pierrepont: My question is this: you having already stated that you knew they took you for a lawyer, and that you wanted them to think so, and did not want them to think you were a priest; why were you not willing that they should think you were a priest?

A. I was not unwilling; if they had asked me, I would have told them the plain truth.

Q. Then you were not unwilling?

A. I was not unwilling to go for a priest.

Q. Why did you allow it to pass that you were a lawyer?

Re-examined by Mr. Bradley:

Q. When you went to this watering-place near Portland, had you any apprehension that you might be troubled if it was known that you were Father Boucher, and had had connection with the escape of Surratt?

A. Yes, sir.

Q. Was that the reason why you assumed the name of Jary?

A. Yes, sir.

Q. I understand that you did not represent yourself as being the son of Father Beauregard?

A. No, sir.

Q. There are instances, I suppose, of persons who have had sons going into the Church after having been married and becoming priests?

A. There may be; I never knew of such an instance.



## CHAPTER 4

### L. J. A. McMILLAN

recalled for the prosecution in rebuttal.

By Mr. Pierrepont:

Q. State whether you had any quarrel with Mr. Boucher?

A. I had.

Atty. Bradley: I think that is entirely collateral.

Atty. Merrick: We agreed that it might come in.

Atty. Mr. Pierrepont: It is according to arrangement.

Atty. Bradley: Then I have not a word to say.

By Atty. Pierrepont:

Q. State what it was, when it was, and where it was?

A. In the summer of 1864 we had in Canada general elections. Mr. Boucher advocated the cause of one of the candidates in the county of Shefford and I the other. During the elections I met Mr. Boucher twice. Mr. Boucher was then attending two different churches, one in West Shefford and the other in North Shefford. On the occasion of meeting him at West Shefford, I, being in his house, ran out by the back door and went in front of the church and dispersed or told the people there to go away.

Mr. Bradley: I should like to know where this is to lead to.

The Witness: I have to give the cause—

Mr. Bradley: I am speaking to the court.

Judge Fisher: (To the witness.) Come to the quarrel.

Mr. Pierrepont: Come to the termination of the contest or quarrel as soon as possible.

A. From that date I did not see Mr. Boucher for about six or eight weeks. Mr. Boucher was owing me some money and it had been due for a year or more. I wrote to Mr. Boucher and enclosed my bill. He never answered it. I wrote the second time and then he came down to my office, and there in the presence of Doctor Erskine, who was then my partner, he asked me what I had written such letters for. I told him I had written the letters because he was owing me, and I thought it was time he should pay. \* \* \*.

Q. Was anybody with you?

A. There was another gentleman with me. I got out of my carriage and walked into Mr. Boucher's house. He directed me into the parlor and closed the door. He then said, "You are a very nice man to send me such a person as you did yesterday," referring to a bailiff whom I had sent to him the day previous. I said, "Mr. Boucher, I served you as you deserved." He then said, "Sir, you are a scoundrel and a blackguard." I said, "You are —— a gentleman"; and I took my hat to go out. As I was going through the door he tried to slam the door on me, and I turned round and slapped him across the face. That was the quarrel.

Q. Now, tell us whether any thing was said about abortion or any such subject in any mode, shape, form, or manner, discussed between you and him then or ever.

A. I never heard Mr. Boucher in all my life

speak the word "abortion" to me in any way whatever.

Q. Was that subject alluded to or reference had to it?

A. He never alluded to it in any way whatever.

Q. Did you to him?

A. I never did.

Q. In order that there may be no mistake, and that it may not be said some other word might have been used, a French word or any other, let me ask was any thing that indicated it or that meant it in French or English, or any other language, used?

A. I understand the French language perfectly well, and Mr. Boucher never spoke to me in the French language or any other language of "abortion" or any thing pertaining to it.

Q. What do you say to such a statement of that conversation?

A. I say it is an utter falsehood.

## CHAPTER 5

### STEPHEN F. CAMERON

Q. State to the jury in what service you were engaged during the late war.

A. I was in the confederate service.

Q. Did you cross the ocean in company with Louis J. A. McMillan?

A. With surgeon or Dr. McMillan, yes.

Q. The one who was examined as a witness here?

A. Yes, the same; I recognize him now in court.

Q. What boat did you cross in?

A. In the steamer Nova Scotia.

Q. From what place?

A. Quebec.

Q. To Liverpool?

A. To Liverpool, stopping at Londonderry.

Q. Did you have any conversations with him in that voyage?

A. Immediately after I formed his acquaintance.

Q. Did he state to you in any of those conversations that John Surratt had told him he was in Elmira on the night of the 14th of April, 1865?

A. He so stated distinctly.

Q. Did he state to you that John Surratt had told him that he was in Elmira on the 14th of April, and only learned on the morning of the succeeding morrow that the President had been assassinated?

A. He so stated.

Q. Did he ever state to you that Surratt told

him he was in Elmira, and that he went from there to some town in New York, the name of which he could not recollect, but which had an Indian derivation?

A. Yes, sir; he so stated. I tried to recall the name to his recollection by repeating the names of towns in New York of Indian derivation, but he could not recollect it, nor could I.

Q. Did he ever state to you that Surratt first learned of the assassination of the President in the city of Elmira, and that he immediately turned his face towards Canada?

A. Yes, assigned that as the reason.

Q. Did he ever state to you in the conversations on board of that boat or elsewhere, that he was on intimate relations with Surratt on ship-board, that Surratt could not have been guilty of the charge of participation in the assassination, and therefore he regarded him merely as a political offender and a victim of compromising circumstances, and that he felt no scruples in extending aid to him?

A. He did, in answer to my question if he was not fearful of compromising himself as an officer of a public line of steamers in sheltering him and affording facilities for him to leave the country.

Mr. Pierrepont: Wait; you are answering specific questions now.

The Witness: I beg pardon.

Q. (By Mr. Merrick.) Did he ever state to you that Surratt told him that the whole plan for the abduction of Lincoln was laid by Booth as an individual enterprise, and that Booth procured the funds, bought the horses, and spent in that way some \$4,000 or \$6,000?

A. He so stated and mentioned those sums specifically.

Q. Did he state that the whole plan was laid by Booth?

A. Yes; "That reckless man Booth," I think, was the expression he used. He said he always regarded it as an *INDIVIDUAL* enterprise from the account that was given by Mr. Surratt.

Q. At what time was it that you had these conversations with him? Do you recollect the date?

A. Not without reference to my diary. (After referring to a diary.) It was Monday, the 30th of October. I left on the 28th.

Q. Did he ever say to you at that time, or after the 26th day of September, 1865, that he had never communicated his conversations with Surratt to anyone else but yourself?

A. He said so emphatically and solemnly. I made a very earnest appeal to him, and asked him if he had ever repeated that conversation regarding Father LaPierre to any other party, not desiring a priest to be compromised, and he stated that he was his early schoolmate, and that he had never repeated it to anyone else. He told me so solemnly. He cannot deny it.

Q. Did he ever state to you that Surratt told him the first knowledge he knew of his mother's peril was her impending execution?

A. He did, and defended John Surratt when I assailed him on that point.

Q. He defended him, and told you Surratt had said his first knowledge of his mother's peril was her impending execution?

A. Yes; I had written to Father LaPierre to tell him.



Mr. Merrick: No matter about that; they will not allow that to go in.

Cross-examined by Mr. Pierrepont:

Q. The Dr. McMillan that you are speaking of is the gentleman sitting here by the district attorney?

A. That is the individual.

Q. When was the first time you ever saw him?

A. On the steamer.

Q. What date?

A. The date of my arrival on the steamer I saw him around—the 28th of October.

Q. 1865, was it?

A. Yes, sir; 1865. So it is on my diary.

Q. That is the diary you have lying there, is it?

A. Yes, sir; the entries I made on the dates.

Q. You made those entries at the time?

A. At the time.

Q. Of these conversations?

A. At the very time.

Q. You wrote them down, did you not?

A. I did, at the time.

Q. Have you got them there?

A. I have.

Q. You wrote them down then?

A. Yes, sir.

Q. Was he present when you wrote them down?

A. On one occasion—Friday, November 3d—when he gave me an address where he said he thought Surratt was secreted in Liverpool, I wrote it down in his presence on the rail of the steamer.

Q. What is that date?

A. Friday, November 3d.

Q. And that you wrote down in his presence, did you?

A. In his presence; he gave me the pencil out of his pocket to write it; he abstracted the direction of a letter from the post office, for which I gave him a small present.

Q. You gave him a present, did you?

A. Yes.

Q. What was the present you gave the doctor?

A. It was a tobacco-pouch made by the Indians and embroidered with beads.

Q. You gave him the present for that information?

A. As an acknowledgment of his general politeness and the information he had extended.

Q. Was it for politeness in giving this information?

A. Yes; I desired to have it, for I did not know where John Surratt was.

Q. You wanted to find him, did you?

A. I should like to have met him.

Q. Were you in pursuit of him?

A. I was not.

Q. But you wanted to find him?

A. I should like to have met him.

Q. Do you know Mr. Creswell?

A. I know John Andrew Jackson Creswell.

Q. The Senator?

A. I believe he was.

Q. Do you know James M. McCulloch?

A. I do.

Q. Where did you know these gentlemen?

A. In Elkton.

Q. In what state?

A. The state of Maryland.

Q. How came you there?

A. I married in Cecil county, and settled there for a time.

Q. Settled in what?

A. I was in business there for a time.

Q. In what business?

A. In the grain business.

Q. That was your business, was it?

A. Yes, for a time, until I became a student for the ministry, and then I became an Episcopal minister.

Q. How long did you continue in the grain business?

A. I think it was something more than a year, or say two years; more than a year, at all events.

Q. How old were you when you went into the grain business?

A. I must have been twenty-two or twenty-three.

Q. Were you married when you went into the grain business?

A. I was, I was with my father-in-law.

Q. Did you continue in the grain business more than a year?

A. No, sir.

Q. Was there any difficulty or trouble in it?

A. I was not very successful as a business man.

Q. After you had been in the grain business you went into the ministry?

A. I did.

Q. Where did you study?

A. At the General Theological Seminary, New York city.

Q. Were you admitted to license, or whatever it is?

A. I was admitted to deacon's orders by Bishop Whittingham.

Q. When did you get deacon's orders?

A. On Trinity Sunday ordination of 1861, I think it was.

Q. What day of the year?

A. It was Sunday; I do not remember the date.

Q. What day of the year?

A. It was Trinity Sunday ordination; I do not remember the date.

Q. About what time of the year?

A. It must have been May or June, 1861, I think.

Q. After you got into the ministry, what did you do?

A. I left for the South about that period.

Q. When did you leave for the South?

A. I think I crossed June 24, 1861.

Q. Had the war commenced when you took orders?

A. Yes; I expected to remain.

Q. Where were you educated—in Maryland?

A. In Maryland I received a portion of my education, and in New York.

Q. Were you born in Maryland?

A. No, sir; I was born in the city of Philadelphia.

Q. Were you educated there?

A. I received some instruction in my early life there.

Q. What school?

A. I was so young when I left there that I do not remember.

Q. Where then?

A. By Stephen Boswell, in Baltimore city, for some years, when I was quite young.

Q. You took orders in the Episcopal Church, did you?

A. Yes, sir.

Q. Are you in it now?

A. No, sir; I am a Roman Catholic by conviction.

Q. When did you become a Roman Catholic?

A. On the 1st of May, 1865, I believe.

Q. Before you were an Episcopalian, what were you?

A. I was educated a Catholic in early life; my mother was a Catholic.

Q. Then you changed; and, from being a Catholic, became a Protestant?

A. No; my early religious education was conducted by a Catholic aunt until I was ten or eleven years old.

Q. Then you became after that a Protestant Episcopal clergymen?

A. I did.

Q. And how long did you continue a Protestant?

A. It was four years.

Q. How old were you when you began to be a Protestant, and how old were you when you ceased to be a Protestant?

A. I cannot recall my age positively without looking back. You will please give me one question at a time. You have asked me two.

Q. When did you first become a Protestant?

A. I attended the Episcopal Church by the request of my father from the time I was eleven years old. He preferred that I should go to the

Episcopal Church, and forbade my going to the Catholic Church.

Q. That was the reason, was it?

A. That was the reason.

Q. Was your father a Catholic?

A. No; he had a strong prejudice against Catholics.

Q. Was your mother a Catholic?

A. She was before she was married.

Q. Was she after?

A. No; my father did not approve of that faith.

Q. When did you go back for the first time to the Catholic Church?

A. I told you I made my open abjuration on Protestantism on the 1st of May, 1865.

Q. Where did you make your open abjuration, as you call it?

A. Before the vicar general of Quebec.

Q. How long had you continued a clergyman in the Protestant Church before you made your open abjuration?

A. I think I told you once before—four years.

Q. When did you first get to Richmond?

A. I left on the 24th of June, 1861, and I arrived in Richmond after some three, four, or five day's delay. I was running the blockade.

Q. You ran the blockade?

A. Yes, sir.

Q. Whom did you see when you got into Richmond?

The Witness: The first time I went there?

Mr. Pierrepont: Yes.

A. I saw a great number of persons, soldiers and civilians.



Q. Were you acquainted with them?

A. Quite a number of them.

Q. You are a Philadelphian, you say?

A. No, sir; I lived most of my time in Maryland. My family lived there.

Mr. Bradley: He said he came to Maryland a small child.

Q. (By Mr. Pierrepont): Did your father come to Maryland?

A. He has lived in Maryland a portion of his life.

Q. You are pretty well known at Elkton?

A. I believe I am, as well as any citizen.

Q. You were there some years?

A. Yes, sir.

Q. Did you go into any business other than the grain business there?

A. No, sir.

Q. Did you do anything else there?

A. Never.

Q. Were you ever at Winchester, Virginia?

A. I was.

Q. Tell the jury when you were there?

A. I was there the first year of the war, when General Bradley Johnson's regiment was there.

Q. How long?

A. I was then connected with the army, and only remained a few days at a time.

Q. What army?

A. The Confederate States army.

Q. What were you doing?

A. I was chaplain to the regiment.

Q. How many times were you in Winchester?

A. I think three times.

Q. While you were chaplain in a confederate regiment, you were there three times only?

A. I am sure of that; that is, three separate times.

Q. Were you charged with stealing any thing there?

A. Never.

Q. Let us see. Were you not charged with stealing some silk dresses in Winchester, and taking them to your wife, by the confederates themselves?

A. Never. I bought some silk dresses in Richmond, for which I paid, and sent them to my wife.

Q. Was there any difficulty about those silk dresses?

A. I never heard of any.

Q. You did not hear any?

A. Never.

Q. You did not hear any charges that you stole them in Winchester?

A. Never. If such charges were made, they were made by liars.

Q. You did not hear of them?

A. No, sir.

Q. This is the first time you heard of them?

A. The very first time.

Q. Did you get any silks or silk dresses in Winchester?

A. I did in Richmond. I bought two silk dresses in Richmond, for which I gave a pistol, when I was crossing to Maryland.

Q. My question is, Did you get any in Winchester?

A. No, sir; I did not.

Q. Did you get any in Richmond?

A. I bought two there.

Q. What did you give for them?

A. I gave a pistol.

Judge Fisher (To the Witness): You need not answer questions of that sort unless you choose to do so.

The Witness: I prefer to answer these questions.

Q. (By Mr. Pierrepont). Did you buy any thing else in Richmond?

A. I never had. I got them over myself to Maryland, and sent them to some friend to send to my wife. I think I gave \$40 apiece for the silk dresses, or perhaps more.

Q. I thought you said you gave a pistol?

A. That was the rate of valuation. I exchanged the pistol, which was worth \$80, for two silk dresses at \$40.

Q. Were they new?

A. They were.

Q. Were they made up?

A. No, sir.

Q. You never heard any difficulty about them?

A. I never did. I heard my wife would not receive them.

Q. No charges were ever made?

Mr. Merrick: He has answered that four or five times.

Mr. Pierrepont: I am on the Richmond dresses now.

Mr. Merrick: He has asked him generally whether there were any charges about any silk dresses.

Q. (By Mr. Pierrepont). Did you have any

charges made against you for anything you took in Richmond?

A. Never.

Q. Or in Winchester?

A. No, sir; distinctly no.

Q. What regiment were you in in the confederate service?

A. The first Maryland regiment.

Q. What were you doing in it?

A. I was chaplain.

Q. Did you continue chaplain the whole time?

A. I always held the commission, and I decline to answer that question any further.

Q. My question is, Did you continue a chaplain during the time in the regiment?

A. I always held the commission of chaplain in the Confederate States army. I was detailed to other business, but that was my commission.

Mr. Bradley: You are not obliged to answer.

Mr. Pierrepont: Do you decline to answer?

The Witness: Simply regarding the question as impertinent and irrelevant, I do.

Mr. Pierrepont: That is the reason?

The Witness: That is precisely the reason.

Mr. Pierrepont: You cannot decline on that ground.

Mr. Bradley: The court will say.

Mr. Merrick: The court has already said.

Judge Fisher: He can decline to answer any question that tends to degrade him.

The Witness: I did not decline on that ground, that there is anything degrading in my answer.

Mr. Merrick: Your honor has decided what is the effect of these questions already, and your

honor has decided, without saying anything to the witness, if they choose not to answer questions of this character, they need not.

Judge Fisher: I have said that.

Mr. Pierrepont: He says he does not choose. (To the witness.) Now, what was the date at which you left your regiment?

A. When it broke up?

Q. What was the date?

A. I am sure I cannot remember, there were so many events occurred about that time.

Q. Cannot you tell when you first entered?

A. Yes; my commission was dated the 4th of July.

Q. Did you enter it then?

A. As soon as I could arrive at Winchester, I entered the regiment.

Q. That was early July?

A. Yes, sir.

Q. Now, tell the jury how long you continued in that regiment, cannot you?

A. I continued in it until it broke up.

Q. How long?

A. I think it was about two years; I am not sure. It may have been a little more than a year and a half.

Q. You continued in service as chaplain those two years?

A. Always.

Q. Were you in any other service than that of chaplain?

A. Latterly I have been.

Q. During those two years?

A. Not during those two years, unless it was as a volunteer scout or something of that sort.

Q. Did you go away from the regiment?

A. Whenever I felt like it, yes.

Q. Did you go away?

A. Yes; whenever I had a furlough or felt like it.

Q. Where did you go?

A. I always went to Richmond when I went on furlough.

Q. Did you go anywhere but to Richmond?

A. Perhaps to Petersburg.

Q. Did you go to Petersburg?

A. Yes, a number of times.

Q. Did you go anywhere else?

A. Oh, yes; I went to a number of places.

Q. Did you go into the states?

A. I do not think I crossed into Maryland whilst the first Maryland regiment was regularly enrolled.

Q. When was the first time after you entered the confederate service as a chaplain that you came into the other states?

Mr. Bradley: You can answer or not as you please.

A. It was after the battle of Cold Harbor.

Q. (By Mr. Pierrepont): What date?

A. I do not remember the date.

Q. Cannot you come pretty near it?

A. No.

Q. Cannot you tell what year?

A. I do not pretend to have such good memory as some witnesses who have preceded me.

Q. Is not your memory good?

A. Very admirable; but in matters of dates I prefer to trust to my diary, and I made no entry on that date.

Q. Will your diary tell you that date?

A. No, sir.



Q. Is there not any mode that you can get at it about the time?

A. If you can find the date of the battle of Cold Harbor, shortly after the seven days, I went to Maryland for the first time.

Q. Where did you go; to what part of Maryland?

A. I decline to localize any place that I visited in Maryland whereby I might compromise people who gave me hospitality.

Q. You decline to answer that?

A. I decline to answer that question.

Q. Did you go into any other state than Maryland?

A. Not the first time.

Q. Did you go the next time?

A. Not the second time.

Q. Where did you go?

A. On those two occasions I went into Maryland only.

Q. On the next occasion where did you go?

A. I went to Kentucky.

Q. What part of Kentucky?

A. Covington was the last place I was at.

Q. Kentucky was not one of the Confederate States?

A. No, I believe not.

Q. What were you doing in Kentucky?

A. I was en route to Canada.

Q. You were en route to Canada, were you, as chaplain of your regiment?

A. I was ordered to Canada to report there for service.

Q. As chaplain?

A. No, sir.

Q. You had not much to do as chaplain in Canada about those times, had you?

A. No; there was room for pretty active service.

Q. Did you perform service as chaplain?

A. I did not perform service as chaplain; I did as minister in the churches of Toronto and Montreal.

Q. You did not as chaplain?

A. Yes; I visited the sick, those who were confederates, especially.

Q. When did you first go to Kentucky?

A. I was ordered about November, 1864, or the latter part of October, 1864, to report in Canada. I traveled through Kentucky on horseback.

Q. Who ordered you to report in Canada?

A. Secretary Benjamin.

Q. To report as chaplain?

A. No; my orders were not stated.

Q. Did you not think it was to be a chaplain there?

Mr. Merrick: No matter what you thought.

The Witness: You do not want my impressions; I do not know.

Mr. Merrick: Stop when I tell you to stop.

Q. (By Mr. Pierrepont): When did you get there?

A. I think I can recall the date precisely. It was the 15th of November, I believe, 1864.

Q. Have you got that in your diary?

A. Yes, sir; I have.

Q. Will you not tell us exactly?

A. I looked at it the other day. (Referring to a diary). "Wednesday, November 15th." My entry is: "This day one year ago crossed into Canada by the Niagara Falls."

Q. When did you make that entry?

A. A year afterwards, when I came to that date.

Q. Did you make all your entires a year back?

A. No, sir.

Q. How long after?

A. Generally on the same day, sometimes the day subsequent.

Q. That was not made in the year?

A. No; as I read to you, "This day one year ago," is a reference to the past.

Q. Now, will you not tell us when you got to Kentucky; have you got any date of that?

A. No, sir; this is a diary of 1865.

Q. Have you not it in that diary?

A. No.

Q. Have you it in your mind?

A. About the beginning of November, 1864.

Q. Now, tell these gentlemen how you got out of Kentucky, and by what process?

Mr. Merrick: You need not answer that unless you choose.

The Witness: (To Mr. Pierrepont.) Well, sir, I propose to write a book on the secret service of the South, in which perhaps my own adventures will be stated, and I will send you a proof copy in advance. (Laughter).

Q. (By Mr. Pierrepont): I would rather have you tell the jury about your secret service.

A. Anything connected with the assassination or that I may know of Mr. Surratt I am perfectly willing to tell.

Q. When did you go out of Kentucky, and how?

A. I rode through on horseback with two men.

Q. Did anybody go with you?

A. Two guides—two persons.

Q. To what point did you go?

A. Covington.

Q. Did you go in disguise?

A. No, sir; I wore soldiers' clothes until I reached Lexington.

Q. When you reached Lexington what did you do?

A. Took the train for Covington.

Q. Where did you go next?

A. Crossed to Cincinnati, and remained there until evening.

Q. Did you go in disguise there?

A. No, sir.

Q. Did you wear soldiers' clothes there?

A. No, I told you I left off the soldiers' clothes before I got to Lexington.

Q. What did you wear?

A. I bought a citizen's suit.

Q. How long did you stay, after you got to Cincinnati, there?

A. I left the same evening.

Q. Where did you go to?

A. I passed through Cleveland, I remember, and Buffalo; I know I stayed all night in Buffalo, and left early in the morning for Niagara Falls.

Q. What time did you get to Niagara Falls?

A. I cannot recall the date.

Q. Cannot you tell the time?

A. I presume, if I crossed the river on the 15th, I must have been in Buffalo on the 14th.

Q. Give the month and year.

A. November, 1864.

Q. Then, in November, 1864, you went into Canada some way?

A. Precisely.

Q. How long did you stay there?

A. I left Canada on the 14th of January, 1865.

Q. Where did you go to?

A. I went to Richmond.

Q. Which way did you go?

A. I came through this city.

Q. Did you go disguised through here?

A. I wore spectacles.

Q. On account of your eye-sight, so that you could see better?

A. No, sir; to affect the eye-sight of others.

Q. That is what you wore them for?

A. Precisely.

Q. That was the effect?

A. I should not have been here if it was not.

Q. You got to Richmond?

A. I did.

Q. Why do you say you would not have been here?

A. I think if I had been passing through Washington not in disguise it would not have been very safe for me.

Q. When did you pass through Washington, on your way to Richmond, in disguise?

The Witness: Do you wish the date?

Mr. Pierrepont: Yes.

A. If you will permit me to refer to my diary. (After examining the diary.) It was Saturday, January 21, 1865.

Q. Did you stop in Baltimore?

A. No, sir; I passed through on the night train.

Q. Did you stop here?

A. I took breakfast here.

Q. Where?

A. I do not think it necessary to tell; yes, I prefer to state it, as otherwise you might think I took it somewhere else; it was at the Kimmel House.

Q. Did you see anybody here?

A. I saw a number of persons.

Q. Did you see Booth here?

A. No, sir.

Q. Did you ever see him?

A. I never saw him in my life, to my knowledge; I have seen his brother act.

Q. I am asking you about Booth, the assassin?

A. You may know him better than I do. I never saw him.

Q. Did you know Payne?

A. I never saw him to my knowledge.

Q. Did you ever see Surratt in Canada?

A. I never spoke to him in my life until I met him in Liverpool.

Q. I ask you if you ever saw him in Canada?

A. I caught a glimpse of him on the 18th of April, 1865.

Q. That was after the assassination?

A. Yes; I think it was four or five days after.

Q. You saw him there on the 18th?

A. Yes, sir. Father LaPierre told me it was John Surratt, and asked me if I wanted to see him, and I said no.

Q. You got down here in January on your way to Richmond. Did you succeed in getting to Richmond?

A. I did.



Q. When did you get into Richmond?

A. February 1, 1865; I remember the date. It was the first of the month.

Q. These missions were not exactly those of a chaplain, I take it, were they?

A. It was a work of mercy on that occasion.

Q. Was the business between Canada and Richmond that of a chaplain?

Mr. Bradley: He says it was a work of mercy.

Mr. Pierrepont: I ask if it was the business of a chaplain of a regiment?

A. It depends upon how enterprising he is.

Q. So I supposed; and your enterprise got you into Richmond early in February?

A. On the 1st of February.

Q. How long did your enterprise keep you there?

A. I finished my business in four days.

Q. Whom did you see there?

A. The brother of the prosecuting attorney, Major Carrington, was the first and last person I saw.

Mr. Carrington: He is not my brother.

The Witness: I beg pardon; I thought he was.

Q. (By Mr. Pierrepont). Was he the only one?

A. Major Carrington was the first person I saw.

Q. Was he the only one you saw?

A. No, sir; I saw Secretary Benjamin.

Q. When did you leave there? Have you not got some note of it?

A. I left for the Potomac on Saturday, the 4th.

Q. Always give the month and year.

A. Saturday, February 4, 1865.

Q. Where did you go to?

A. I went to the Potomac river.

Q. Where next?

A. Across into Maryland.

Q. Did you come to Washington?

A. I did.

Q. You came again.

A. I came again.

Q. How long did you stay here?

A. Two or three hours.

Q. Did you see anybody here?

A. I saw one young man whom I had met in the army; I cannot remember his name.

Q. Did you come here on your business as chaplain?

A. I came passing through Washington. It was the shortest route to Canada.

Q. You did not come here on your business as chaplain?

Mr. Bradley: He did not come here on any business.

Mr. Pierrepont: I am asking the witness.

A. I came here for facility of transportation.

Q. You went from here to what point?

A. To Philadelphia.

Q. Did you stop there?

A. I went directly through.

Q. Did you stop in Philadelphia?

A. I went directly through.

Q. My question is, did you stop there?

A. How could I stop if I went directly through?

Q. I am not arguing the question. I ask you whether you stopped there?

A. I stopped whilst the cars were conveying me through the city. I did not time them.

Q. Did you see anybody there?

A. Not a person I knew.

Q. Where did you next go?

A. To New York.

Q. Did you stop in New York?

A. Yes; I stopped for breakfast.

Q. Did you see anybody you knew there?

A. Not a person.

Q. Had you any business as chaplain in New York?

The Witness: (To the court.) Is that a proper question, sir?

Judge Fisher: You can answer it or not.

The Witness: It is a very trifling one.

Q. (By Mr. Pierrepont.) Had you any business as chaplain in New York? If my question is not clear, I will make it so.

A. Repeat it, if you will.

Q. Did you have any business as chaplain in New York?

A. My business was to go to Canada. I was acting on the detached service then.

Q. What do you mean by detached service?

A. When a soldier is taken from the ranks or from the position he may occupy, and placed on service within the lines of the enemy, he is called being on detached service.

Q. That is called detached service, when he is in the lines of the enemy?

A. Generally, yes.

Q. When you were on this detached service, that was not chaplain service, was it?

A. One can always be a Christian in every

position of life, even as an interrogating attorney.

Q. Was that chaplain service?

A. I am afraid you are not very well acquainted with the services of a Christian minister.

Q. Was that detached service chaplain service?

A. I considered it a service in which any Christian man might be engaged. It was to save the lives of human beings.

Q. Did you consider it chaplain service?

A. I considered it a benevolent office.

Q. My question simply is, whether you considered it the service of a chaplain in the army? What do you think about it?

A. You do not want my impressions, do you?

Q. I want you to tell this jury whether you call that chaplain service?

A. For the benefit of the jury, then, (turning to the jury) I will explain. I left Canada to save the lives of five of the St. Albans raiders; I risked my own to do it.

Q. You will have to stop there and answer my questions.

A. I beg your pardon; you told me to tell the jury.

Q. My question is whether the detached service was chaplain service? You can answer or decline?

A. You are quite as familiar with the line between military and religious service as myself, and therefore do not require the information. I decline to answer.

Q. What do you say about that?

Mr. Bradley: He has explained; he declines to answer.

Mr. Pierrepont: Very well. (To the witness.) Had you anything to do with the St. Albans raid?

A. I was in Virginia when it occurred.

Q. Had you anything to do with the St. Albans raid?

A. Nothing in the world as to its inception.

Q. Did you ever talk with this gentleman (Dr. McMillan) about that raid?

A. Yes, sir, I did; I told him that I did what I could to save the lives of the boys.

Q. Perhaps you told him something else. We will come to that soon. Did you tell him anything about forging any papers relating to that raid?

A. No, sir; I did not; the papers that I carried were genuine.

Q. Did you change the dates of any papers?

A. No, sir.

Q. You did not?

A. I did not, nor did I tell him so.

Q. You did not tell him you changed the dates of the papers?

A. Nor did I tell him.

Q. Did you say anything about the papers?

A. I might have said something about the papers.

Q. State exactly what you told this gentleman about the papers connected with the St. Albans raid?

A. I do not remember having told him about any papers. I know the attorney said that they were papers "cooked up" and I said it was not so. The papers that I carried were genuine, given to me by Mr. Benjamin.

Q. I ask you if you told him anything about "cooked up" papers?

A. I dare say we spoke on that subject; I dare say there was a conversation about the character of the papers.

Q. Did you tell him anything about the dates of the commissions for that raid?

A. I did not; the papers which I carried were all genuine.

Q. I am not saying they were not; I am simply asking you whether you told him they were dated back?

A. No, sir; I did not.

Q. You did not?

A. I did not.

Q. That is definite. Did you tell him anything more about the papers of the St. Albans raid?

A. I do not recall it.

Q. Did you tell him you had anything to do with the St. Albans raid?

A. I did not; for I was in Virginia when it occurred.

Q. Did you tell him you had anything to do with it afterwards?

A. I did; I told him I was the messenger for the raiders.

Q. Where did you go as messenger for the raiders?

A. I went to Richmond.

Q. When did you go there?

A. I left Toronto on the 14th of January, I think. My voyage commenced then.

Q. And you went for the raiders?

A. I went voluntarily.

Q. For the raiders?



A. Yes, sir.

Q. As their messenger?

Mr. Bradley: No, sir; he says he went voluntarily, not as their messenger. He said so before.

The Witness: I undertook it as an office of humanity.

Mr. Pierrepont: Wait one minute. We will have this matter settled by the notes, and see whether he did not say he went as their messenger.

The Witness: Certainly, if I carried papers I was their messenger. I volunteered. I was not their paid messenger.

Mr. Pierrepont: I did not ask that. Did you not say you went as their messenger?

A. I did; I carried the papers.

Mr. Pierrepont: That is all the point between us.

The Witness: It is not much of an issue.

Q. You knew what the raid was about?

A. I was aware it was retaliatory.

Q. Was that the "Christian service" that you alluded to just now?

A. All war is very unholy service.

Q. I want to know if that was the "Christian service" in which you said you were engaged just now?

A. Yes, sir; I told you I went to save their lives.

Q. You went as messenger of the raiders to Richmond to save their lives, did you?

A. Yes; I volunteered to go for them.

Q. How were you going to save their lives in Richmond?

A. By producing testimony that they were soldiers in the Confederate States army, and

doing the same thing in New England that New England men or the federal army was doing in Georgia.

Q. This testimony that they were confederate soldiers required commissions, did it not?

A. I believe so.

Q. Did you not get the commissions?

A. I did; I received the commissions at the hands of Mr. Benjamin.

Q. Will you not tell the jury when you received those commissions from the hands of Mr. Benjamin?

A. It was the day before I left Richmond.

Q. Turn to your diary and see when it was?

A. I left for the Potomac Saturday, February 4, 1865.

Q. My question is, when did you receive those commissions from Mr. Benjamin?

A. The day preceding the date I have named.

Q. What date?

A. Friday, February 3, 1865.

Q. When did the raid take place?

A. I recall it perfectly well, because there were quite a number of medals struck off by the ladies in Montreal. It was the 19th of October, 1864.

Q. Did the raid take place prior to the time when you got the commissions?

A. Unquestionably. There would have been no room for my service if the raid had not occurred.

Q. How long prior to the time you took those commissions had the raid taken place?

A. I told you, I think, it was October 19, 1864; I am not sure.

Q. And those commissions were received the following February?

A. The commission that I brought was a commission for the officer and an extract from the files of the War Department that these were enlisted soldiers in the Confederate States army.

Q. My question is, How long after the raid did you get those?

A. I tell you I left January 14th; I arrived in Richmond February 1, 1865, and I received them on the 3d.

Q. And the raid was in 1864, was it not?

A. Yes.

Q. Now, did you tell them to Doctor McMillan that those commissions were dated back?

A. I do not think I did, I could not do so, because, in the first place, they were not commissions. They were testimonials as to their being private soldiers.

Q. Did you not tell him those papers or dispatches were dated back ?

A. No, sir; I have no recollection of it.

Q. Did you not tell him you did it yourself?

A. Never, sir; it is a falsehood.

Q. Did you tell him anything about it?

A. I have no recollection of any conversation on that subject.

Q. On the subject of the papers?

A. We may have spoken about bringing the commission.

Q. Did you?

A. We did, I think.

Q. Will you state what you said about it?

A. I stated that I had gone for the papers, and that I had brought them, and that some person had falsely stated in the evidence that those

papers were "cooked up," but that I had received them from the hands of Mr. Benjamin.

Q. When you got them from Mr. Benjamin's hands, what did you do with them?

A. Put them in my pocket.

Q. Where did you take them?

A. To Canada.

Q. For what?

A. I passed them to the attorney for the prisoners, Mr. Abbott.

Q. For what purpose?

A. To prove their identity as soldiers of the Confederate States army.

Q. And to save these raiders?

A. To save them from extradition; they were my brother soldiers, in the same command.

Q. You wanted to prevent them from being delivered up to the United States?

A. Yes; and I think the United States now are very glad that they did not get them; they are now more humane than to destroy the lives of human beings with some exceptions.

Q. That was the reason?

A. It was. They were my brother soldiers, members of the same command. There were very few traitors in the confederate army.

Q. When you got back there on that commission, or business, or detached service, or chaplain, or whatever it was, what then did you do?

A. I requested to be sent back to the confederacy, to go back to the army.

Q. Did you get back?

A. I started, and was on my way, when I heard of the arrest of President Davis—Mr. Davis.

Q. You were on your way where when you heard of the arrest of "President Davis?"

A. I was on my way to Halifax, to go by Matamoras to Texas.

Q. Then what did you do?

A. I remained in St. Michel.

Q. Where did you remain?

A. I have lived for the last two years with a Catholic priest near Quebec, in his house, with the exception of the time I was in Europe.

Q. Was it before or after the raid that you made this renunciation, or whatever you call it, of Protestantism?

A. Some three months before I went for those papers I was in converse with the Catholic bishop regarding the change.

Q. When you made the renunciation of Protestantism, was it before or after the raid?

A. Unquestionably it was after; it was the first of May.

Q. Have you been studying for the ministry since?

A. No, sir; I have a wife and three children.

Q. Are you studying for it now?

A. No, sir; I am engaged entirely in literary pursuits. I am writing this book, which I expect to publish, and of which I have promised you a copy?

Q. On what?

A. On the secret service of the South.

Q. Were you in the secret service?

A. I so regarded it when I was sent on detached service to Canada.

Q. That you call the secret service?

A. Yes, sir.

Q. In short, it means a spy, does it not?

A. No, sir.

Q. What does it mean?

A. It means a man who is willing to risk his life in any position for the benefit of the cause which he seeks to serve.

Q. That is what you were doing?

A. Yes, sir.

Q. You were willing to risk your life in the secret service, were you?

A. I proved it several times. I do not like to speak of my own actions.

Q. You did risk your life in the secret service?

A. I risked my life many a time.

Q. Where do you live now?

A. I reside with the Catholic priest, at St. Michel, Canada?

Q. Where is that?

A. Fifteen miles from Quebec.

Q. Which direction from Quebec?

A. Going towards the Riviere de Loupe.

Q. Are you in any occupation?

A. I have been writing?

Q. Except writing this book?

A. That is all for the present. I have been professor also.

Q. Professor of what?

A. Of language and music?

Q. What language?

A. When I was in Paris of English, my native language; the one I understand best.

Q. And music where?

A. In Paris also.

Q. Professor of what music?

A. The piano.



Q. You were, then, a professor of music and the English language, not of the French?

A. No, not the French. I understand French.

Q. Were you teaching the piano in Paris?

A. Yes, sir; for subsistence when exiled.

Q. Now, when did you reach Liverpool when you went over with Dr. McMillan?

A. It was a nine or ten days' passage, I remember. It was on the 7th or 8th of November, 1865.

Q. Before you got over there, had you been with Mosby at all?

A. Never. I do not think I ever saw Mosby.

Q. Had you been with Morgan?

A. I had, I was his chaplain.

Q. You were the chaplain of Morgan. What was Morgan's business?

A. He was a confederate general of cavalry.

Q. He was pretty well known was he not?

A. I believe he was regarded as a man of a good deal of daring.

Q. Were you with him when he made his raid into Ohio?

A. No, sir; I was not connected with the command at that time.

Q. When did you get connected with Morgan?

A. After I returned to the confederacy; after my escape from prison here I was appointed to his command.

Q. How long were you in prison here?

A. Three months.

Q. Where were you imprisoned?

A. At the Carroll prison.

Q. What did they put you there for?

A. They captured me crossing the Potomac one night.

Q. Did you tell them that you were a chaplain?

A. They were aware of it. I had religious books with me when they captured me and they confiscated them.

Q. Did you make known to them your religious character at the time?

A. I never made profession of religion.

Q. Was this Morgan the man who was called the "Guerilla Morgan?"

A. His enemies so denote him.

Q. Then we know who the man is. After you got over into Europe, how long did you stay there?

The Witness: (To the court.) Am I obliged to answer these questions about my private matters?

Judge Fisher: Yes.

A. I stayed there eleven months, I think.

Q. (By Mr. Pierrepont): Where did you stay?

Mr. Bradley: (to the Witness): The court has told you you need not answer any question which affects your condition in society.

Mr. Merrick: Or your service in the Confederate Government.

Judge Fisher: Anything which will tend to bring him in danger of indictment or which would tend to degrade him.

The Witness: Then I can answer everything. Any question you choose to propose I am ready to answer.

Q. (By Mr. Pierrepont): Where did you stay?

A. I arrived in Liverpool, remained there about a week, went to London, and then transferred myself to Paris.

Q. Did you see Surratt?

A. Yes, sir; I saw him in Liverpool. I called to see him.

Q. Where else did you see him?

A. I never saw him anywhere else but in Liverpool, and only twice then.

Q. You did not give him any money there?

A. No, sir; I had none myself.

Q. After you saw Surratt in Liverpool, did you see this gentleman (Dr. McMillan)?

A. I did, on the following Sunday, I think it was.

Q. Will you not tell us what you told him about Surratt?

A. I think about that time I had heard a report that the reward was withdrawn. I knew he was after that, for I suspected him; and I went and told him specially that the reward was withdrawn, so that he might not hunt him up, because he was evidently hunting him up, as he broke open letters in the postoffice to find out the address where he was staying.

Q. That is what you told him?

A. Something to that effect.

Q. Did you tell Dr. McMillan at that time that Surratt was the greatest scoundrel you had ever seen?

A. No; I do not think I ever said that of Mr. Surratt. I did say on the steamer that I would not extend any aid to Mr. Surratt, because he had not gone forward at the time, of his mother's trial, and Dr. McMillan then defended him and said he was kept in utter ignorance—

Q. I am not asking what Dr. McMillan said.  
Mr. Merrick: Let him go on.

Mr. Pierrepont: No; I do not let him go on.  
(To the witness): I ask you whether you told Dr. McMillan in Liverpool that Surratt was the greatest scoundrel you had ever known, or words to that effect?

A. No, sir; I could not have said that.

Q. Did you say it?

A. I could not have said that.

Q. You did not then?

A. No, I did not.

Q. How many times did you see Dr. McMillan in Liverpool?

A. On one occasion, on Sunday, I called to see him; he gave me his address.

Q. Did you call to see Dr. McMillan?

A. I called to see him at his address to inform him that this reward had been withdrawn, so that his appetite for money need not stimulate a search after the boy.

Q. That was your reason?

A. That was it precisely.

Q. You did not want Surratt searched after?

A. I regarded him as innocent even then, before there was any evidence in his defense.

Q. I ask you if you wanted Surratt concealed from search?

A. I think no Christian man wants an innocent man persecuted.

Q. I ask you if you wanted, then, Surratt concealed from search?

A. I am not a man to sell a man's life for money.

Q. Do you understand my question?

A. Precisely. Repeat it, if you choose.

Q. If you do not understand it, I will keep asking it until you do. My question is, Did you then try to conceal Surratt from search?

A. Unquestionably I would not have given him up, for I believe him innocent.

Q. You did try to conceal him?

A. He was sensible enough to conceal himself, although he took no particular pains, for he was staying at a public hotel two or three days, and going around the town seeing the curiosities with Dr. McMillan.

Q. That is all you are willing to answer?

A. I will tell you more if you want to know.

Q. My question is, Did you try to conceal Surratt?

A. I did; I told him I believed Dr. McMillan would betray him; he was a man who expressed infidel sentiments, and I believe for money he would sell him, and to look out for himself.

Q. Did you say anything to this man (Dr. McMillan) about infidel sentiments?

A. He did to me.

Q. Did you say anything to him about infidel sentiments?

A. We very frequently discussed both scientific and moral subjects.

Q. You felt shocked at his sentiments, did you not?

A. Somewhat.

Q. You did not think them religious, did you?

A. Not, considering that he had two sisters in the nunnery; and a man who would turn his mother and sisters—

Q. I am not asking you about his sisters; I am asking you what he said about his sentiments.

Mr. Bradley: His religious sentiments.

A. I was shocked.

Q. (By Mr. Pierrepont): Did you say anything to him about religious sentiments?

A. We discussed points of faith, particularly the points of the Catholic Church; I tried to convince him that he had made a mistake in giving them up.

Q. Were you violent in favor of the Church?

A. Like most converts; yes.

Q. You were then a fresh convert, I believe; I think you have told us that?

A. Yes, sir.

Q. Did you write any articles for the newspapers over there?

A. Yes, sir.

Q. What paper?

The Witness: (To the court): Is it necessary that I should state that?

Judge Fisher: Yes, unless you think it would tend to degrade you.

The Witness: No, sir, I thought the articles were rather creditable.

Mr. Bradley: The question is as to the limit of a cross-examination which your honor put upon us.

Mr. Pierrepont: You have not any limit that will exclude this.

Judge Fisher: The idea is to see what his temper and disposition is.

Q. (By Mr. Pierrepont): Did you write any articles for newspapers after you got over?

A. Yes, sir.

Q. What newspaper?

A. The Liverpool Post, I think was one.

Q. What other?



A. There were one or two little short notices that perhaps I gave to other papers.

Q. Did you write for the Daily Courier?

A. Perhaps I gave a little notice to the Courier?

Q. Which side did you take in those papers?

The Witness: On what subject?

Mr. Pierrepont: The two sides of the quarrel, the rebel side or the Union side, in those articles?

A. The war had ceased then, and I had no opinions on that subject.

Q. Which side did you then take?

A. There were no sides to take; there was but one country.

Q. Did you write anything about either side?

A. I wrote on the subject of the arrival of the Shenandoah, stating facts.

Q. Did you write anything about the confederacy?

A. The confederacy had exploded; there was nothing to say about it.

Q. Did you write anything in its praise, showing your sympathies on that side, then?

A. I have been writing the truth for the last year or two.

Q. I asked you if you wrote anything? I did not ask whether it was true or false.

A. Possibly I did. I do not recall any special article.

Q. On which side are your sympathies now?

A. I trust I am a loyal citizen of the United States.

Q. And your sympathies are now against the rebel side?

A. No, sir.

Q. Had you any confederate clothes when you went over on that ship?

A. I had. I have got a uniform.

Q. What did you do with it?

A. I have it yet in Canada.

Q. Did you make an exhibition of them in your state-room?

A. Some gentlemen came into the state-room and I showed the uniform to them.

Q. Did you wear them?

A. I have no recollection of it.

Q. Where did you go from Liverpool?

A. I went to London.

Q. How long did you stay?

A. A week or two.

Q. What did you do there?

A. I was trying to make some literary connection to write for a Catholic magazine, but did not succeed in England. I did not admire the English so much as the French, and went to France.

Q. That was the reason you left them?

A. Precisely.

Q. Was the fact that you could not get employment the reason you did not admire them?

A. I preferred to remain in France, and have the advantage of acquiring a foreign language.

Q. And you went to France?

A. Yes, sir.

Q. When did you go to France?

A. I have not the exact date.

Q. About the date?

A. I will give the exact date. I like to be particular, you know. (The witness referred to his diary.)

Q. You can tell about the date?

A. Well, it was about the middle of December, 1865.

Q. Before you left Liverpool you stated to McMillan the withdrawal of the proclamation, did you?

A. I said I had seen a report. I was not certain that it was withdrawn. I saw a report either that it had been or was going to be withdrawn.

Q. And you told him so?

A. I did, because I had my suspicions about him.

Q. Now, give the date at which you left Liverpool. You have got it there, have you not?

A. Yes, sir, I will. I think it was Wednesday, November 22, 1865.

Q. And you are sure you told him before that that the proclamation had been withdrawn?

A. I did not say the proclamation was withdrawn. I said I had heard a report that it was.

Q. Did you tell him so?

A. I did.

Q. Had you heard such a report?

A. I had.

Q. Where did you see it?

A. I am sure I cannot recall.

Q. You told him so?

A. I thought it was a good thing to tell a mercenary man.

Mr. Merrick: I object to the repetition of these questions.

Q. (By Mr. Pierrepont): How long did you stay in Paris?

A. Six months.

Q. What did you do there?

A. I gave lessons in English to a French family.

Q. Was Surratt in Paris?

A. No, sir; I did not see him.

Q. Did you ever see him after you saw him in Liverpool?

A. Never; and only saw him on two occasions in Liverpool. The first time there was a witness present.

Q. You only saw him on two occasions, and never saw him after that?

A. No, sir; not until yesterday.

Q. Where did you go from Paris?

A. I traveled then through the United Kingdom.

Q. Of what?

A. Great Britain; through Scotland and Ireland for a summer tour, and through Spain.

Q. Did you get any means from the confederacy to travel upon?

A. No, sir; I never received anything from the confederacy—hardly my pay.

Q. When did you come back to the United States?

A. I came to the United States about six weeks ago.

Q. When was the last time that you had been in the United States before six weeks ago?

A. About February 13, 1865.

Q. Then, after February 13, 1865, until within a few days, you have never been within the United States?

A. Until within a few weeks.

Q. Have you been in the Confederate States?

A. There are no Confederate States at the present time.

Q. Have you been in those you called the Confederate States?

A. No, sir; I have not been in the United States.

Q. Where have you been?

A. I have been in Canada with a Catholic priest, in his household, for two years, with the exception of the time I was in Europe.

Q. When did you get back?

A. Last October, and I returned to the same Curé with whom I lived before I left.

Q. In what ship did you return?

A. The China.

Q. Who was the captain of it?

A. I forget his name. I did not form any special acquaintance with him.

Q. Where did you land?

A. At Halifax.

Q. Where did you go to from there?

A. To Quebec.

Q. And where from there?

A. Here.

Q. But you went to the priest you say.

A. Well, sir, this priest lives fifteen miles from Quebec, at a small country village called St. Michel de Bellechasse.

Q. What is the name of the priest?

The Witness: I beg you would not press that question. I would rather not introduce the name of the gentleman, and I am sure you will appreciate that feeling.

Mr. Pierrepont: I am not very pressing about it.

The Witness: It certainly can have nothing to do with the case.

Mr. Pierrepont: If you do not want to state it, I do not press it.

The Witness: I have stated the place where I

live, but out of regard for the good curé's feelings, I would prefer not to mention his name.

Q. You have been with the priest ever since?

A. Yes, sir.

Q. And you are not in any occupation except **writing a book?**

A. Not at present.

Q. You mean that the person you have lived with is a real person besides yourself?

A. One could hardly live with a myth.

Q. You mean that you have lived with a real person?

A. I have told you that I lived with a curé of the Catholic Church.

Q. You are not a curé?

A. No, sir; they sometimes admit laymen to their association when they are respectable characters.

Q. Have your family been with you all the **time?**

A. No, sir.

Q. Have they been with you any of the time?

A. I have corresponded with them.

Q. I asked whether your family had been with you any of the time?

A. No, sir.

Q. Were your family abroad with you?

A. No, sir; it was as much as I could do to support myself.

Q. My question was, did your family go abroad with you?

A. No.

Q. Did you see them abroad?

A. No, sir.

Q. Did you see any of them?

A. No, sir.



Q. When did you last see them?

A. I saw my wife shortly after she was imprisoned here in Washington.

Q. How long ago?

A. It was during the progress of the war. They took her prisoner on the *Mary Washington*, and kept her down at the navy-yard for three or four days on a gunboat, and her infant died whilst she was a prisoner.

Q. When was that?

A. The second year of the war.

Q. Have you seen her since?

A. She came to see me once in Baltimore when I was on a mission there.

Q. When was that?

A. I do not remember.

Q. About when?

A. About 1863, I think.

Q. Have you ever seen her since?

A. No, sir.

Q. You have spoken of your children. Have you seen them?

A. She brought my children to see me when she took the risk to meet me in the lower counties.

Q. Have you seen your children since 1863?

A. No, sir; not since she brought them.

Q. You have not seen them since 1863?

A. No, sir.

Q. Are they living?

A. Yes, sir.

Q. Where do they live?

A. At Elkton.

Q. And your wife lives there?

A. Yes, sir. I heard from them the other day.

Q. But you have not been there yet?

A. Not yet. I have been waiting on this case day by day.

Q. How long have you been now in Washington?

A. About six weeks, I think.

Q. Have you been furnishing any evidence in this case?

A. I made by affidavit myself last spring when Mr. Surratt was first arrested.

Q. Were you summoned here?

A. No, sir; I volunteered to come and tell what I knew. I wrote to Mr. Bradley in advance, before he had any communication with me, and told him what I could prove, because I had seen Dr. McMillan's affidavit published in the Times of December 11.

Q. Then, when Dr. McMillan was cross-examined, you had talked with the counsel?

A. Oh, certainly; I made my affidavit last spring; that is what I have testified to here.

By Mr. Bradley:

Q. You say you were not summoned; did you not have a summons served upon you?

A. Yes, I believe a summons, or something of that sort, was served on me at Ogdensburg.

Mr. Carrington: (To the witness.) Did I understand you to say—

Mr. Merrick: I thought you were done.

Judge Fisher: Be a little more regular in these examinations, and when you turn a witness over—

Mr. Carrington: We had not finished the examination.

Judge Fisher: I thought you had.

Mr. Merrick: I thought so.

Mr. Bradley: I understood so, and put a question.

By Mr. Pierrepont:

Q. Was there any indictment against you?

The Witness: Where?

Mr. Pierrepont: Anywhere.

A. I never heard of one.

Q. At Elkton?

A. Never; I never heard of any.

Mr. Carrington: I wish to ask a question in reference to one point.

Judge Fisher: Ask him quick, and let us get through with this examination; it is very long and tedious.

Mr. Carrington: I do not wish to travel over the same ground. (To the witness). In regard to this diary to which you have referred, do I understand you to say that you wrote down the answers of Dr. McMillan at the time they were given to you?

A. Oh, no, sir. I made notes of the persons that I met on the voyage and the conversations I had with them on the separate dates. For instance, I say, "Talked with Dr. McMillan to-day on such a subject," and that is all. The general scope of the conversation I remember, because, as I was writing this book, I took particular pains to remember all that was stated.

Q. When you were asked the substance of the conversations with Dr. McMillan, did I understand you to say that you referred to the diary, and could state exactly what he did say?

A. No, sir, I did not.

Q. How do you remember?

A. Because it is entered on the diary here, the day I formed his acquaintance, the day I

talked with him, the day on which he gave me—I will show it to you, (tendering the diary to Mr. Carrington;) it is quite at your service.

Mr. Merrick: No; I object, even if you are willing.

The Witness: Well, sir, you are my counsel. It is quite at your service, though, Mr. Carrington.

Mr. Merrick: No, no; such things shall not be allowed:

Q. (By Mr. Carrington): What I wish to know is this: When did you make the entries of the conversations you had with Dr. McMillan?

A. I made the entries at the time of the dates; they are recorded day by day, some in pencil and some in ink. Here is one of Friday, November 3, 1865, which I made in the presence of Dr. McMillan, on the rail of the steamer.

Q. What interval of time elapsed between the conversation and the entry in the diary?

A. I told you this entry I made in his presence when he gave his own address: "Dr. McMillan, No. 6, Mortimer Terrace, Hamilton Square Birkenhead—always in at six p. m." There is the entry.

Q. When did you make those other entries?

A. Day by day, as the date arrived, I would make the entry merely as a reference, to know what I had done on that day.

Q. And you are able now to state from those entries the conversation that you had with him?

A. I did not say that. I remember the substance of the conversations. I have made notes at different times on this matter.

Q. How are you able to recollect conversation that occurred so long ago?

A. The subject was a very interesting one, and I have a very retentive memory.

Q. You did not put it down then in that book?

A. Abstracts I have.

Q. Only abstracts?

A. Little short notes. I have been accustomed to preach from notes, and, therefore, it is only necessary for me to put down a few odd words, and I can always connect them afterwards.

Q. And you now undertake to detail a conversation you had with Dr. McMillan at that time?

A. I do, because I repeated very often to different persons—to the cure' with whom I have lived and to friends—the substance of the conversations I had with Dr. McMillan, and also my suspicions as to the integrity of his motives towards Mr. Surratt.

By Mr. Bradley:

Q. At what time did you receive your pardon from the President?

A. I took the oath of allegiance to the United States in Paris, before Mr. John Hay, nearly a year ago.

Q. What time did you receive your pardon?

A. I received it last month, I think.

Q. Last week?

A. That would be last month, would it not?

Q. Up to that time did you or not consider it unsafe for you to come into the United States?

A. Yes; I remained here quietly; I did not appear on the streets publicly.

By Mr. Merrick:

Q. You were going on to state in the cross-examination that you had expressed some harsh sentiments towards Surratt on shipboard, on ac-

count of his not coming on here because of his mother's danger, and Dr. McMillan had defended him; will you tell the jury what you were going to say, but were stopped from saying?

A. I stated to Dr. McMillan that when John Surratt first arrived in Montreal I believed him to be as innocent as other gentlemen whose names had been associated with his in the proclamation that was issued, before any proof could have been given here on the subject, and, therefore, I believed him innocent; but that, as he had neglected to follow the advice I had extended to Father La-Pierre, which was that he should come forward and go to Washington and tell all he knew, I felt more like giving him up than protecting him. Dr. McMillan said: "You do the fellow injustice there, because he was in so secluded a place that he knew nothing of the progress of the case, and he was sedulously kept in ignorance of it by the gentlemen who surrounded him, who kept saying, 'Everything is going on well; you know your mother is innocent; they cannot murder her; and she will finally be saved if you keep quiet'."

Q. I understood you to say, in reply to another question of the counsel asking about your sympathies with the rebel cause, that there was no longer any rebel cause?

A. I so understand. I trust I am a loyal citizen of the United States.

Q. You have taken the oath of allegiance?

A. I took it last fall, in Paris, before John Hay.

Q. And you acquiesce in the present conditions, and are a loyal citizen?

A. I so regard myself. I trust to do my duty to the Constitution.



Q. Something further was said to you with regard to infidel sentiments expressed by Dr. McMillan in your conversations. What was said about that matter? What did he say about infidelity in religious belief?

A. He certainly expressed doubts as to the future existence of the soul, because my argument was, "You medical men are so apt to be scientific; you are so accustomed to chop up the human frame, and destroy it by chemical analysis, that you think it is all gas, and nothing remains;" and I think it is rather the weakness of the medical profession.

Q. What did he say?

A. He did not withdraw the opinions that he had expressed as to the doubt of the future of the soul.

By Mr. Pierrepont:

Q. Did the doctor state to you what you have now stated in relation to Surratt's concealment?

A. Yes, sir; he told me that he was secreted in a secluded place, where he got no papers.

Q. I do not want you to repeat it. I ask you where he stated it, and when?

A. He spoke on that subject a number of times, but after two years' lapse of time I cannot pretend to localize, and say whether it was by the smoke-pipe or what particular part of the ship.

Q. It was on the ship on that voyage across the ocean?

A. Yes; I never met the doctor since.

Q. You are sure of that?

A. Yes, sir.

Q. You have been asked about your pardon. Will you not tell when you got your pardon?

A. It is dated the 14th of June, and it was given me on the 3d or 4th of July, I think.

Q. It was given to you on the morning of the 4th of July, was it not?

A. Yes, sir; a very happy omen.

Q. I happen to know the fact. Who gave it to you?

A. The counsel for the defense.

Mr. Bradley, Jr.: I gave it to him.

Mr. Bradley, Sr.: My son gave it to him, and I applied for it.

Q. (By Mr. Pierrepont:) Who obtained it?

A. I made my own affidavit and wrote my own letter to the President, and requested Mr. Bradley to present it to his excellency.

Q. When?

A. I do not remember the date.

Q. Since you came here to testify in this case?

A. Yes, sir; but I had no expectation of getting it, for I presumed when—

Mr. Merrick: No matter about your presumptions.

Q. (By Mr. Pierrepont): Since you came here to testify?

A. Yes, sir.

The court then took a recess.

## CHAPTER 6

### PRIESTS PRAISE MRS. SURRATT

Two years earlier at the trial of Mrs. Surratt mother of John H. Surratt the following testimony was given by Rev. B. F. Wiget, for the defense, May 25.

(By ATTY. AIKEN.)

I am President of the Gonzaga College, F Street, between Ninth and Tenth. It is about ten or eleven years since I became acquainted with Mrs. Mary E. Surratt. I knew her well, and I have always heard everyone speak very highly of her character as a lady and as a Christian. During all this acquaintance, nothing has ever come to my knowledge respecting her character that could be called unchristian.

Q. Is there an institution in the city of Richmond for theological studies?

Assistant Judge Advocate Bingham: I object to that question as wholly immaterial. What is the necessity of inquiring into that? You might as well ask whether it was an octagon or not; whether it was two stories or forty stories high. If immaterial questions were allowed to be asked and answers obtained, and the witness contradicted, the case would never end, if the Court lived to be as old as Methusaleh, provided a succession of counsel could be obtained to keep up the fire. Wharton's American Criminal Law, p. 434, section 817, says: "The credit of a witness may be impeached by proof that he has made statements out of court contrary to what he has testified at

the trial. But it is only in such matters as are relevant to the issue that the witness can be contradicted. Therefore, a witness can not be examined as to any distinct collateral fact irrelevant to the issue for the purpose of impeaching his testimony afterward by contradicting his statements."

Mr. Aiken said he would recall the recollection of the learned Assistant Judge Advocate to the fact that the answer of Mr. Weichman was on the record that he was a student of divinity, and that he desired to go to Richmond to continue his studies there. Mr. Weichman was interrogated as to these points, and the foundation was thus laid for impeaching his credibility as a witness. These questions to the witness now on the stand (which I have a right to put) are for that very purpose.

General Wallace: The witness Weichman did not state that there was a theological academy, or anything of that kind, in Richmond.

Mr. Aiken: He said that he belonged to that diocese, and wanted to go to that diocese to finish his studies.

The Judge Advocate: He said nothing about a theological school there. He said he wished to go there for the purpose of continuing his theological studies.

Mr. Aiken: The inference was, if he was going to complete his theological studies, that there was a school there.

Assistant Judge Advocate Bingham: You do not propose to contradict inferences I suppose?

The Commission sustained the objection.

Cross-examined by Judge Advocate.

I have a personal knowledge of her general character as a Christian, but not of her character for loyalty. My visits were all short, and political

affairs were never discussed; I was not her pastor. I first became acquainted with Mrs. Surratt from having had two of her sons with me. I have seen her perhaps once in six weeks. I cannot say I remember hearing her utter a loyal sentiment since the beginning of the rebellion; nor do I remember hearing anyone talk about her as being notoriously disloyal before her arrest.

Testimony by Rev. Francis E. Boyle, for the defense, May 25.

(By MR. AIKEN.)

I am a Catholic priest. My residence is at St. Peter's Church. I made the acquaintance of Mrs. Mary E. Surratt eight or nine years ago, and have met her perhaps three or four times since. I have heard her always well spoken of as an estimable lady, and never heard anything to her disadvantage. I have never heard her utter any disloyal sentiments.

Cross-examined by the Judge Advocate.

I have never heard much of her sentiments, and do not undertake to say what her reputation for loyalty is.

Testimony by Rev. Charles H. Stonestreet, for the defense, May 25.

(By MR. AIKEN.)

I am the pastor of St. Aloysius Church in this city. I first became acquainted with Mrs. Mary E. Surratt twenty years ago. I have only occasionally seen her since. During the last year or two, I have scarcely seen her. I have always

looked upon her as a proper Christian matron. At the time of my acquaintance with her, there was no question of her loyalty.

Cross-examined by the Judge Advocate.

I do not remember having seen Mrs. Surratt, though I may have done so transiently, since the commencement of the rebellion; and of her character for loyalty since then I know nothing but what I have read in the papers.

Testimony by Rev. Peter Lanihan, for the defense, May 26.

(By MR. AIKEN.)

I am a Catholic priest, and reside near Beantown, St. Charles County, Maryland. I have been acquainted with Mrs. Mary E. Surratt, the prisoner at the bar, for about thirteen years; intimately so for about nine years. In my estimation, she is a good Christian woman, and highly honorable. I never heard her on any occasion express disloyal sentiments.

Cross-examined by Assistant Judge Advocate Bingham.

Mrs. Surratt's character in her neighborhood is that of a good Christian woman. I have conversed with her since the rebellion in regard to current events and public affairs, and do not remember having heard any expression of disloyal sentiments, and I have been very familiar with her, staying at her house. I do not remember having heard her reputation for loyalty spoken of.

Testimony by Rev. N. D. Young, for the defense, May 26.



(By MR. AIKEN.)

I am a Catholic priest; I reside at the pastoral house of St. Dominick's Church, on the Island, on Sixth Street, in Washington City. I became acquainted with Mrs. Mary E. Surratt about eight or ten years ago. My acquaintance has not been intimate. I have occasionally seen her and visited her. I had to pass her house about once a month, and generally called there—sometimes staid an hour. Her reputation, as far as I have heard, is that of a Christian lady, in every sense of the word. I have heard her spoken of with the greatest praise, and never heard anything of her but what was highly favorable to her character. She never expressed any disloyal sentiments to me.

Cross-examined by the Judge Advocate.

I never heard her speak upon current events in any manner, loyal or disloyal.

We will refrain from comment upon the testimony above. We promised to give you some of the public record in these two cases, as we have been able to dig it up, have kept our promise and make but few deductions.

Teach these historic facts to your children. Do not neglect it as you love the future of your country!

They are entitled to know who the enemies of Democracy are, and are entitled to know what the Knighthood of Catholicism is as shown by history, and are entitled to know that "Rome never changes," "Squeamishness is sham" says the gifted poet Will Carleton.

To be squeamish about Catholicism is also a

sham and more than that; in America with these facts staring you in the face it is unamerican.

But a few more affidavits will be given and we will then pass to further interesting phases of the subject.

## CHAPTER 7

### AFFIDAVIT OF LOUIS J. WEICHMANN

I once asked Mrs. Surratt what her son John had to do with Mr. Mudd's farm; why he made himself an agent for Booth (she herself had told me that Booth desired to purchase Mudd's farm). Her reply was, that "Dr. Mudd and the people of Charles County had got tired of Booth, and that they had pushed him on John." Before the fourth of March, she was in the habit of remarking that "something was going to happen to old Abe which would prevent him from taking his seat; that Gen. Lee was going to execute a movement which would startle the whole world." What that movement was she never said.

A few days after, I asked her why John brought such men as Herold and Atzerodt to the house, and associated with them? (Cross reference.) "Oh, John wishes to make use of them for his dirty work," was her reply. On my desiring to know what the dirty work was, she answered that "John wanted them to clean his horses." He had two at that time. And once, when she sent me to Brooks, the stabler, to inquire about her son, she laughed, and remarked that "Brooks considered John Surratt, and Booth and Herold, and Atzerodt a party of young gamblers and sports, and that she wanted him to think so." Brooks has told me since the trial that such was actually the case, and that at one time he saw John H. Surratt with three one hundred dollar notes in his possession.

When Richmond fell and Lee's army surren-

dered, when Washington was illuminated, Mrs. Surratt closed her home and wept. Her house was gloomy and cheerless. To use her own expression, it was "indicative of her feelings."

On Good Friday I drove her into the country, ignorant of her purpose and intentions. We started at about half-past two o'clock in the afternoon. Before leaving, she had an interview with John Wilkes Booth in the parlor. On the way down she was very lively and cheerful, taking the reins into her own hands several times, and urging on the steed. We halted once, and that was about three miles from Washington, when, observing that there were pickets along the road, she hailed an old farmer, and wanted to know if they would remain there all night. On being told that they were withdrawn at about eight o'clock in the evening, she said she "was glad to know it." On the return, I chanced to make some remark about Booth, stating that he appeared to be without employment, and asking her when he was going to act again. "Booth is done acting," she said, "and is going to New York very soon, never to return." Then turning round, she remarked: "Yes, and Booth is crazy on one subject, and I am going to give him a good scolding the next time I see him." What the "one subject" was, Mrs. Surratt never mentioned to me. She was very anxious to be at home at nine o'clock, saying that she had made an engagement with some gentleman who was to meet her at that hour. I asked her if it was Booth. She answered neither yes nor no.

When about a mile from the city, and having from the top of a hill caught a view of Washington swimming in a flood of light, raising her

hands, she said, "I am afraid all this rejoicing will be turned into mourning and all the glory into sadness." I asked her what she meant. She replied that after sunshine there was always a storm, and that the people were too proud and licentious, and that God would punish them.

The gentleman whom she expected at nine o'clock on her return, called. It was, as I afterwards ascertained, Booth's last visit to Mrs. Surratt, and the third one on that day. She was alone with him for a few minutes in the parlor. I was in the dining room at that time, and as soon as I had taken tea, I repaired thither. Mrs. Surratt's former cheerfulness had left her. She was now very nervous, agitated and restless. On my asking her what was the matter, she replied that she was very nervous, and did not feel well. Then looking at me, she wanted to know which way the torchlight procession was going that we had seen on the Avenue. I remarked that it was a procession of the arsenal employees, who were going to serenade the President. She said that she would like to know, as she was very much interested in it. Her nervousness finally increased so much that she chased myself and the young ladies, who were making a great deal of noise and laughter, to our respective rooms.

When the detectives came, at three o'clock the next morning, I rapped at her door for permission to let them in.

"For Gods' sake, let them come in! I expected the house to be searched," she said.

When the detectives had gone, and her daughter, almost frantic, cried out:

"Oh, Ma! just think of that man's (John W. Booth) having been here an hour before the as-

sassination! I am afraid it will bring suspicion upon us."

"Anna, come what will," she replied, "I am resigned. I think that J. Wilkes Booth was only an instrument in the hands of the Almighty to punish this proud and licentious people."

LOUIS J. WEICHMANN.

Sworn and subscribed before me this 11th day of August, 1865.

CHAS. E. PANCOAST,  
Alderman.

A great volume of testimony was given tending to convict her, but a great deal of dependence was placed upon what Louis J. Weichman gave on the stand.

To offset this evidence the defense put Miss Honora Fitzpatrick on the stand.

#### TESTIMONY OF MISS HONORA FITZPATRICK

Q. Did you go anywhere in company with Mrs. Surratt on the Thursday morning preceding the day of the assassination?

A. Yes, sir. Mrs. Surratt and myself went to early mass at St. Patrick's church.

Q. Why did you go to early church?

A. To go to confession and holy communion, and also to make my Easter at the same time.

Q. Did she do so also?

A. Yes, sir.

Q. You say you were at supper with Mrs. Surratt, Mr. Weichmann, Miss Jenkins, and Anna Surratt, after Mrs. Surratt and Mr. Weichmann came back from Surrattsville on Friday night. What did you all do after supper, and where did you all go?



A. After supper Mrs. Surratt, Miss Jenkins and myself returned to the parlor, and Miss Anna Surratt retired to her room. She did not feel very well that evening.

Q. Was Mr. Weichmann in the parlor?

A. Yes, sir.

Q. You all, then, went into the parlor except Miss Anna, who went to bed feeling badly?

A. Yes, sir.

Q. Can you recollect what time you went up into the parlor?

A. I do not recollect exactly.

Q. What occurred after you went up into the parlor? Did you talk generally?

A. Yes, sir; engaged in general conversation.

Q. Who was the first of the party that left the parlor to retire after Miss Anna?

A. Mr. Weichmann.

Q. How long did Mr. Weichmann remain with your party in the room after you went up there from supper?

A. He remained there some time. Miss Jenkins and myself were teasing him.

Q. Did you remain there as long as an hour or half an hour?

A. I suppose it to have been about an hour.

Q. He then left the parlor to retire, and left you and Miss Jenkins and Mrs. Surratt in the parlor?

A. Yes, sir.

Q. Did you leave the parlor at any time after you went there from the supper-room before Mr. Weichmann left?

A. No, sir.

Q. Did you observe anything peculiar on that occasion in Mrs. Surratt's manner?

A. No, sir; I did not notice any change in her conduct more than usual.

Q. Was there any apparent nervous excitement about her manner?

A. No, sir; she did not appear to me to be nervous.

Miss Honora Fitzpatrick then proceeded to deny everything which Weichmann testified to concerning Mrs. Surratt.

## PART TWO

### CHAPTER 8

#### AN EARLIER ATTEMPT ON THE LIFE OF LINCOLN BY THE CATHOLIC KNIGHTHOOD

Mr. Lincoln was elected President of the United States in November, 1860. From that time until his inauguration the newspapers which were under the control of Catholicism endeavored to make people believe that he was a monster in human form. Especial efforts had been made to render him personally odious and contemptible, just as is practiced at the present day against anyone who is out of joint with the plans of the Hierarchy or who is out of joint with any move or any plans which can be ultimately utilized by the Hierarchy to their advantage.

Mr. Lincoln's election formed a pretext for action for those who desired to split the American Democracy into two or more smaller governments. Such plan of action had been under advisement by European powers especially the Popacy for over a generation. Mr. Lincoln in their analysis was a Bolshevik, and no falsehood was too gross, no statement too exaggerated, to be used for their purpose.

I quote the detective Allen Pinkerton, an eye witness of the time, from his book entitled "The Spy of the Rebellion".

"So zealously did these misguided men labor in the cause of disunion, and systematically concerted was their action, that the mass of the people of the slave States were made to believe that

this pure, patient, humane, Christian statesman was a monster whose vices and passions made him odious, and whose political beliefs made him an object of just abhorrence.

This was the condition of affairs at the dawning of the year 1861, and with the opening of the new year, the political condition evinced alarming symptoms. As the day of the inauguration of the new President drew near, the excitement became intense. Loud threats were made that Mr. Lincoln should never be permitted to take the oath of office, and the hostility manifested itself in such a manner as to excite the fears of those who desired the peaceful solution of the important question of continued union.

While many are aware that a plot existed at this time to assassinate the President-elect upon his contemplated journey to the capital, but few have any knowledge of the mode by which the conspiracy was detected, or the means employed to prevent the accomplishment of that murderous design.

Considerations which affected the personal safety of those who actively participated in this detection, precluded a disclosure at the time, but that such a conspiracy existed no doubt can be entertained. Now, however, that the dark clouds have passed away, and the bright sunshine of an enduring peace is throwing its beneficent rays over a united country, the truth may be disclosed, and a desire to peruse a hidden page of history may now be gratified.

Early in the year 1861 I was at my headquarters in the city of Chicago, attending to the manifold duties of my profession.

At this time I received a letter from Mr. Sam-

uel H. Felton, the president of "The Philadelphia, Wilmington and Baltimore Railroad," requesting my presence in Philadelphia upon a matter of great importance. From this communication it appeared that rumors were afloat as to the intention to injure the road of which he was the President.

I lost no time in making my arrangements and soon after, in company with four members of my force was soon with the president of the railroad in Philadelphia.

After my consultation with Mr. Felton, the President and Mr. H. F. Kenney, the Superintendent of the railroad, I resolved to locate my men at the various towns along the road selecting such places where, it was believed, disaffection existed.

At Havre de Grace, the lines were very clearly drawn and the popular feeling bitter. It was at this point that boats carrying the trains crossed the Susquehanna river, and where serious damage might be done to the company, should the ferries be destroyed. I, therefore, left one man at this place, with instructions to become acquainted with such men as he might, on observation, consider suspicious, and to endeavor to obtain from them, by association, a knowledge of their intentions.

At Perrymansville, in Maryland, the feeling was considerably more intense. Under the influence of bad men the secession movement had gained many supporters and sympathizers. Loud threats were uttered against the railroad company, and it was boastfully asserted that "no d--d abolitionist should be allowed to pass through the town alive."

I have always found it a truism that "a bark-

ing dog never bites," and although I had but little fear that these blatant talkers would perform any dangerous deeds, I considered it best to be fully posted as to their movements, in order to prevent a catastrophe, if possible.

I accordingly directed Timothy Webster, a daring and discreet man upon my force, to locate himself at this point, and to carefully note everything that transpired which had any relation to attempted violence or a disposition to resort to aggressive measures.

As I neared the city of Baltimore the opposition to the government and the sympathy with secession was manifestly more intense. At Magnolia, particularly, I observed a very dangerous feeling, and among men of all classes the general sentiment was in favor of resistance and force. Another operative, John Seaford, was accordingly left at this place, with instructions similar to those which had been given to the others.

I then proceeded on to Baltimore, and there I found the greatest amount of excitement that I had yet experienced. I took quarters at the Howard House, and proceeded to inquire closely and carefully into the political situation. I soon found that the fears of the railroad officials were not wholly without foundation. The opposition to Mr. Lincoln's inauguration was most violent and bitter, and a few days' sojourn in this city convinced me that great danger was to be apprehended, and that the sentiment of disunion was far more widespread and deeply rooted than I had before imagined.

The police force of the city was under the control of Marshal George P. Kane, and was almost entirely composed of men with disunion procliv-



ities. Their leader was pronouncedly in favor of secession, and by his orders the broadest license was given to disorderly persons and to the dissemination of insurrectionary information. This individual was subsequently arrested, and after a brief sojourn in Fort McHenry, fled in 1863 to the more congenial associations of Richmond.

From the knowledge I gained of the situation in Baltimore, I resolved to establish my headquarters in that city. I accordingly engaged a building situated on South street, and in a position where I could receive prompt reports from all quarters of the metropolis. I also sent for an additional force of men, whom I distributed among the people of all grades and conditions of life. The building I had selected was admirably adapted for my purpose, and was so constructed that entrance could be gained to it from all four sides, through alleyways that led in from neighboring streets.

Day by day, the reports of my men contained many important revelations of the designs of the opposition, and as a matter of additional precaution, I advised Mr. Felton to employ a small number of men to guard the various bridges and ferries, who could be warned in time to resist attack should such be made.

The chief opposition seemed to be to the inauguration of President Lincoln and the plan of the conspirators was to excite and exasperate the popular feeling against the President-elect to the utmost, and so successfully had this been done that a majority of the wealthier classes, with few exceptions—those in office—and the mob element in general were in full accord in their desire to prevent the inauguration from taking place.”

On the eleventh day of February, Mr. Lincoln with a few of his personal friends, left his quiet home in Springfield to enter upon that tempestuous political career which eventually carried him to a martyr's grave. Among the party who accompanied the President were Norman B. Judd, Esq., Col. Ward H. Lamon, Judge Davis, Col. Sumner, a brave and impetuous officer, Major Hunter, Capt. John Pope, Col. Ellsworth, whose heroic death took place shortly afterwards, and John G. Nicolay, the President's private secretary.

As the President was about leaving his home, the people turned out en masse to bid him farewell, and to them Mr. Lincoln addressed the following pathetic words of parting:

"My Friends: No one who has never been placed in a like position can understand my feelings at this hour, nor the oppressive sadness I feel at this parting. For more than a quarter of a century I have lived among you, and during all that time I have received nothing but kindness at your hands. Here I have lived from youth until now I am an old man; here the most sacred ties of earth were assumed; here all my children were born and here one of them lies buried. To you, dear friends, I owe all that I have, and all that I am. All the strange checkered past seems now to crowd upon my mind. To-day I leave you. I go to assume a task more difficult than that which devolved upon Washington. Unless the great God who assisted him shall be with me and aid me, I must fail; but if the same Omniscient Mind and Almighty Arm that directed and protected him shall guide and support me, I shall not fail—I shall succeed. Let us all pray that the God of our fathers may

not forsake us now. To Him I commend you all. Permit me to ask that with equal sincerity and faith you will invoke His wisdom and guidance for me. With these few words I must leave you, for how long I know not. Friends, one and all, I must bid you an affectionate farewell."

How touchingly simple and earnest seem these words. A strange and almost weird presentiment of grief and suffering give his utterances a pathos that becomes profoundly impressive when linked with subsequent events. How prophetic too—full of tears and fraught with the prescience of a future terrible and bloody war—they bear yet an echo like that of the voice that sounded in the ear of Halleck's dying hero—for surely in their tones are heard the thanks of millions yet to be. How more than prophetic they seemed when, four years later, "a funeral train, covered with the emblems of splendid mourning, rolled into the same city, bearing a corpse whose obsequies were being celebrated in every part of the civilized world."

From Springfield the passage was a perfect continuous ovation. Cities and towns, villages and hamlets, vied with each other in testifying their devotion and determination to uphold the chief magistrate in the great trial before him. Immense crowds surrounded the stations at which the special train halted, and in the cities of Indianapolis, Cincinnati, Columbus, Pittsburg, Cleveland, Erie, Buffalo, Albany, New York, Trenton, Newark, Philadelphia and Harrisburg, public demonstrations of an imposing character were given in his honor, and vast concourses of people assembled to greet him. Everywhere he was received and honored as the chief of a free peo-

ple, and in reply to complimentary addresses which he day by day received, the President endeavored to utter cheering words, and indicated a disbelief in any bloody issue of our domestic complications.

On the day prior to the departure of Mr. Lincoln from his home, a letter was received from the master mechanic of the railroad, of which the following is an extract:

"I am informed that a son of a distinguished citizen of Maryland said that he had taken an oath with others to assassinate Mr. Lincoln before he gets to Washington, and they may attempt to do it while he is passing over our road. I think you had better look after this man, if possible. This information is perfectly reliable. I have nothing more to say at this time, but will try to see you in a few days."

This communication was confirmatory, Mr. Pinkerton says, of reports of an indefinite character which had reached me prior to this, and the information was far too important to be disregarded. I determined, therefore, to probe the matter to the bottom, and obtaining the authority of Mr. Felton for such action, I immediately set about the discovery of the existence of the conspiracy and the intention of its organization, and then, if coolness, courage and skill could save the life of Mr. Lincoln, and prevent the revolution which would inevitably follow his violent death, I felt sure of accomplishing it.

My plans were soon perfected, and they were to have several of my men, together with myself, announced as residents of Charleston and New Orleans, and by assuming to be secessionists of the most ultra type, to secure entrance into their

secret societies and military organizations, and thus become possessed of their secret designs. In looking over the qualifications of the members of my corps I found two men admirably adapted to the object I had in view. They were both young and both fully able to assume and successfully carry out their character.

One of these men, whom I shall call Joseph Howard, was a young man of fine personal appearance, and of insinuating manners. He was of French descent, and in his youth had been carefully educated for a Jesuit priest, but finding the vocation distasteful to him, he had abandoned it. Added to his collegiate studies, he possessed the advantage of extensive foreign travel, and the ability to speak, with great facility, several foreign languages. He had a thorough knowledge of the South, its localities, prejudices, customs and leading men, which had been derived from several years resident in New Orleans and other Southern cities, and was gifted with the power of adaptation to persons whom they wish to influence, so popularly attributed to the Jesuits."

I have copied the words of the noted detective, Mr. Allen Pinkerton, from his work entitled "The Spy of the Rebellion". Mr. Pinkerton at that time was neither Anti-Catholic, nor Catholic. These words were printed forty years ago by a hard headed business man at the head of detectives, and they show to me that he thought in order to protect the life of President-elect, Mr. Lincoln, and in order to protect the property of his client, the Railroad Company, it was necessary to put a man into the "sworn brotherhood" at Baltimore. Who composed this body of forty men, that it required an educated Jesuit to be able to break

into their guarded circle? I say they were Catholic to a man that very likely they were Jesuits, but no matter what we think Mr. Pinkerton found it necessary to select such a man in order to "break into" their secret gatherings.

In his book "The Spy" is given a very interesting picture of his operative taking the secret oath, and being knighted or raised to Knighthood by the President, an Italian called Captain Fernandino, who at that time was a barber at Barnum's Hotel, Baltimore.

Capt. Fernandino, was an enthusiast and a fanatic. Educated with Italian Catholic ideas and possessed of the temperament of his people, Mr. Pinkerton tells us he openly justified the use of the stiletto, and fiercely advocated the assassination of Mr. Lincoln in particular.



## CHAPTER 9

### SECRET SOCIETIES

Eventually a young man by the name of Hill was induced to disclose to detective Howard the secrets of the conspirators to assassinate the President.

From Hill it was learned that the plans of the conspirators were first to excite and exasperate the popular feeling against Mr. Lincoln to the utmost, and thus far this had been successfully accomplished. From the published program Mr. Lincoln was to reach Baltimore from Harrisburg by the Northern Central Railroad on the twenty-third day of February, now but a few days distant. He would, therefore, reach the city about the middle of the day. A vast crowd would meet him at the Calvert street depot, at which point it was expected that he would enter an open carriage and ride nearly half a mile to the Washington depot. Here it was arranged that but a small force of policemen should be stationed, and as the President arrived a disturbance would be created which would attract the attention of these guardians of the peace, and this accomplished, it would be an easy task for a determined man to shoot the President, and, aided by his companions, succeed in making his escape.

Agents of the conspirators had been dispatched to all the principal Northern cities, to watch the movements of the presidential party, and ready to telegraph to Baltimore any change of route or delay in arrival. A cipher had been agreed upon between them, so that the conspira-

tors could communicate with each other without the possibility of detection, and everything seemed to be satisfactorily arranged except to deputize one of their number to commit the fatal deed. This was to be determined by ballot, and as yet no one knew upon whom might devolve the bloody task.

Meanwhile, the idea of assassination was preying heavily upon the mind of Mr. Hill—one of the brotherhood and the Lieutenant of the Palmetto Guards; he grew sad and melancholy, and plunged still deeper into dissipation. Howard had now become a necessity to him and they were scarcely ever separated. Under the influence of the master spirit, the disposition of Hill underwent wonderful changes. At times, he would be thoughtful and morose, and then would suddenly break out into enthusiastic rhapsodies. His sleep became tormented with dreams in which he saw himself the martyr to a glorious cause and the savior of his country.

At such times he would address himself to Howard, in the most extravagant language.

"I am destined to die," said he one day, "shrouded with glory. I shall immortalize myself by plunging a knife into Lincoln's heart."

Howard endeavored to calm his transports, but without avail. Raising himself to his full height, he exclaimed: "Rome had her Brutus, why should not we? I swear to you, Howard, if it falls to me I will kill Lincoln before he reaches the Washington depot, not that I love Lincoln less, but my country more."

As the day drew nearer for the arrival of the President, Hill became more nervous and excited, and would more frequently indulge in extravag-

ant expressions, which would have been regarded as absurd, but for the fact that he was but one of a large number of fanatics, who seriously entertained the same ideas of murder, and his expressions but the reflex of others, more determined.

Timothy Webster was still at Perrymansville, and by this time had fully identified himself with the rebel cause, and the company of cavalry of which he was a member. On several occasions he had given undoubted indications of his loyalty and devotion to the cause, and was generally looked upon as a man who could be trusted. He became quite intimate with the officers of the company, and succeeded in gaining their entire confidence. As yet, however, he had learned but little of the important movement which we believed was in contemplation, as all conversations upon that subject appeared to be between the officers of the company, at their secret meetings, to which he had not been able as yet to gain an entrance.

When the Presidential party reached Buffalo, New York, the operative Howard insisted upon Hill taking him to the meeting at which the ballots were to be drawn so that Howard would have a chance to immortalize himself, and that evening he was admitted to the meeting of the conspirators presided over by the fiery Captain Fernandino.

He was properly vouched for and then taken to the altar and "sworn in" according to the prescribed formulary of the Knighthood in force at that time.

Having passed through the required formula, Howard was warmly taken by the hand by his associates, many of whom he had met in the

polite circles of society. After quiet had been restored, the President, Captain Fernandino, arose and in a dramatic manner detailed the particulars of the plot.

It had been fully determined that the assassination should take place at the Calvert street depot. A vast crowd were to assemble at that place to await the arrival of the train with Mr. Lincoln. They would appear early and fill the narrow streets and passages immediately surrounding it. No attempt at secrecy was made of the fact that the Marshal of Police was conversant with their plans, and that he would detail but a small force of policemen to attend the arrival, and nominally clear and protect a passage for Mr. Lincoln and his suite. Nor was the fact disguised that these policemen were in active sympathy with the movement. George P. Kane's animus was fully shown and he was subsequently arrested by General Banks.

When the train entered the depot, and Mr. Lincoln attempted to pass through the narrow passage leading to the streets, a party already delegated were to engage in a conflict on the outside, and then the policemen were to rush away to quell the disturbance. At this moment—the police being entirely withdrawn—Mr. Lincoln would find himself surrounded by a dense, excited and hostile crowd, all hustling and jamming against him, and then the fatal blow was to be struck.

A swift steamer was to be stationed in Chesapeake Bay, with a boat waiting upon the shore, ready to take the assassin on board as soon as the deed was done, and convey him away when he

would be received with acclamations of joy and honored as a hero.

The question to be decided this evening was: "Who should do the deed?" "Who should assume the task of liberating the nation of the foul presence of the abolitionist leader?" For this purpose the meeting had been called tonight, and tonight the important decision was to be reached.

It was finally determined that ballots should be prepared and placed in a box arranged for that purpose, and that the person who drew a red ballot should perform the duty of assassination.

In order that none should know who drew the fatal ballot, except he who did so, the room was rendered still darker, and every one was pledged to secrecy as to the color of the ballot he drew. The leaders, however, had determined that their plans should not fail, and doubting the courage of some of their number, instead of placing but one red ballot in the box, they placed eight of the designated color, and these eight ballots were drawn—each man who drew them believing that upon him, his courage, strength and devotion, depended the cause of the conspiracy—each supposing that he alone was charged with the execution of the deed.

After the ballots had been drawn the President again addressed the assembly. He violently assailed Mr. Lincoln, and in glowing words pointed out the glory that awaited the man who would prove himself the hero upon this great occasion, and finally, amid much restrained enthusiasm, the meeting adjourned, and their duties had thus far been accomplished.

Mr. Pinkerton says "my plans had been perfected and I resolved to act at once. Taking Mrs.



Warne, another operative, with me I reached New York city on the same day that the presidential party arrived there, and leaving Mrs. Warne to perfect arrangements, I proceeded at once to Philadelphia. That evening Mrs. Warne repaired to the Astor House and requested an interview with Mr. Judd. Her request being granted, Mrs. Warne informed that gentleman, that, fearing to trust the mail in so important a matter, she had been delegated by me to arrange for a personal interview, at which all the proofs relating to the conspiracy could be submitted to him. It was suggested that immediately after the arrival of the party in Philadelphia I should inform Mr. Judd of my plans for an interview, and that he would be governed accordingly.

While they were conversing Col. E. S. Sandford, President of the American Telegraph Company, called and was introduced by Mrs. Warne to Mr. Judd. This gentleman had been made fully acquainted with what I had learned, and had promised all the assistance within his power, and he accordingly tendered to Mr. Judd his own personal service and the unlimited use of the telegraph lines under his control, for any communications he might desire to make.

On arriving at Philadelphia, I proceeded directly to the office of Mr. Felton and acquainted him with all the information I had received, of the designs of the conspirators with regard to Mr. Lincoln, and of their intention to destroy the railroad should their plot be successful. The situation was truly alarming, and cautious measures were absolutely necessary. It was therefore resolved to obtain an interview with Mr. Lincoln,



submit the facts to him, and be governed by his suggestions, whatever they might be.

This interview took place on the 20th day of February, and Mr. Lincoln was expected to arrive on the following day. Great preparations had been made for his reception, and the military, of which Philadelphia was justly proud, were to escort the President-elect from the depot to the Continental Hotel, where quarters had been engaged for him, and where he would receive the congratulations of the people."

His plans now being matured Mr. Pinkerton goes on to say that he met the Presidential party at Philadelphia, and after Mr. Lincoln had been fully made acquainted with the startling disclosures, Mr. Judd a member of the Presidential party submitted to Mr. Lincoln the plan proposed by Mr. Pinkerton, that he should leave Philadelphia for Washington that evening.

"But," added Mr. Judd, "the proofs that have just been laid before you cannot be published as it will involve the lives of several devoted men now Mr. Pinkerton's force, especially that of Timothy Webster, who is now serving in a rebel cavalry company under drill at Perrymansville in Maryland."

Mr. Lincoln at once acknowledged the correctness of this view, but appeared at a loss as to what course to pursue.

"You will therefore perceive"—continued Mr. Judd—"that if you follow the course suggested—that of proceeding to Washington to-night—you will necessarily be subjected to the scoffs and sneers of your enemies, and the disapproval of your friends who cannot be made to believe in the existence of so desperate a plot."

"I fully appreciate these suggestions," replied Mr. Lincoln, "and I can stand anything that is necessary, but," he added rising to his feet, "I cannot go to-night. I have promised to raise the flag over Independence Hall to-morrow morning, and to visit the legislature at Harrisburg in the afternoon—beyond that I have no engagements. Any plan that may be adopted that will enable me to fulfill these promises I will accede to, and you can inform me what is concluded upon to-morrow."

Saying which Mr. Lincoln left the room and joined the people in the parlor. During the entire interview, he had not evinced the slightest evidence of agitation or fear. Calm and self-possessed, his only sentiments appeared to be those of profound regret, that the Southern sympathizers could be so far led away by the excitement of the hour, as to consider his death a necessity for the furtherance of their cause.

From his manner, it was deemed useless to attempt to induce him to alter his mind, and after a few minutes' further conversation, which was participated in by Mr. Sandford, who had entered the room, I left for the purpose of finding Thomas A. Scott, Esq., the Vice-President of the Pennsylvania Central Railroad in order to make arrangements for the carrying out of a plan which had occurred to me, and which would enable Mr. Lincoln to fulfill his engagements.

I was unable, however, to find Mr. Scott, but succeeded in reaching Mr. G. C. Franciscus, the general manager of the road and at twelve o'clock that night, in company with that gentleman and Mr. Sanford we called again upon Mr. Judd.

At this meeting a full discussion of the entire

matter was had between us, and after all possible contingencies had been considered, the following programme was agreed upon.

After the formal reception at Harrisburg had taken place, a special train, consisting of a baggage-car and one passenger-coach, should leave there at six o'clock p. m. to carry Mr. Lincoln and one companion back to Philadelphia; this train was to be under the immediate control of Mr. Franciscus and Mr. Enoch Lewis, the general superintendent. In order to avoid the possibility of accident, the track was to be cleared of everything between Harrisburg and Philadelphia from half-past five o'clock until after the passage of the special train. Mr. Felton was to detain the eleven o'clock P. M. Baltimore train until the arrival of the special train from Harrisburg. Mrs. Warne in the meantime engaging berths in the sleeping-car bound for Baltimore.

I was to remain in Philadelphia in order that no accident might occur in conveying the President from one depot to another, and Mr. Judd was to manage the affair at Harrisburg. Everything that could be suggested in relation to this matter was fully considered, and having at length perfected our plans, the party separated at half-past four o'clock in the morning fully prepared to carry out the programme agreed upon.

At six o'clock on the morning of the 22d, a vast concourse of people assembled in front of Independence Hall on Chestnut street, and at precisely the hour appointed, Mr. Lincoln made his appearance. With his own hands he drew to the top of the staff surmounting the edifice a beautiful new American flag, and its stripes and stars floated out gracefully to the breeze.

## CHAPTER 10

### AT PHILADELPHIA

Mr. Lincoln's speech upon this occasion was the most impressive and characteristic of any which he had delivered upon his journey to the capital, while a tinge of sadness pervaded his remarks, never noticed before, and which were occasioned no doubt by the revelations of the preceding night. He gave a most eloquent expression to the emotions and associations which were suggested by the day and by the historic old hall where he then stood. He declared that all his political sentiments were drawn from the inspired utterances of those who had sat within the walls of that ancient edifice. He alluded most feelingly to the dangers and toils and sufferings of those who had adopted and made good the Declaration of Independence—a declaration which gave promise that “in due time the weight would be lifted from the shoulders of all men.” Conscious of the dangers that threatened his country, and feeling also that those dangers originated in opposition to the principles enunciated in the Declaration of Independence, knowing that his own life was even then threatened because of his devotion to liberty, and that his way to the national capital was beset by assassins, he did not hesitate to declare boldly and fearlessly “that he would rather be assassinated on the spot than surrender those principles” so dear to him.

After these proceedings, Mr. Lincoln was driven back to the Continental Hotel, and sending for Mr. Judd, he introduced him to Mr. Frederick

H. Seward, a son of the late William H. Seward, who was in the room with the President. Mr. Lincoln then informed Mr. Judd that Mr. Seward had been sent from Washington by his father and General Scott to warn him of the danger of passing through Baltimore, and to urge him to come direct to Washington.

From whom this information was originally obtained did not appear, but the facts were deemed of sufficient moment to be brought to the ears of the President, and hence Mr. Seward's visit to Philadelphia. Mr. Lincoln evinced no further hesitancy in the matter, and signified his readiness to do whatever was required of him. Mr. Judd then directed Mr. Seward to inform his father that all had been arranged, and that, so far as human foresight could predict Mr. Lincoln would be in Washington before the evening of the following day, and cautioned him to preserve the utmost secrecy in regard to the matter. No particulars were given and none were asked.

At the time appointed Mr. Lincoln started for Harrisburg, and I busied myself with the preparations that were necessary to successfully carry our plans into operation. From reports which I received from Baltimore, the excitement in that city had grown more intense, and the arrival of the President was awaited with the most feverish impatience. The common and accepted belief was that Mr. Lincoln would journey from Harrisburg to Baltimore over the Northern Central Railroad, and the plans of the conspirators were arranged accordingly.

It became a matter of the utmost importance, therefore, that no intimation of our movements should reach that city. I had no doubt but that



trusty agents of the conspirators were following the presidential party, and after the absence of Mr. Lincoln had been discovered, the telegraph would be put into active operation to apprise the movers of this scheme of the change that had been made. To effectually prevent this I determined that the telegraph wires which connected Harrisburg with her neighboring cities should be so "fixed" as to render communication impossible.

To arrange this matter Capt. Burns was sent to the office of the American Telegraph Company, and obtaining from Mr. H. E. Thayer, the manager of the company,—a competent and trust worthy man for the purpose, departed for Harrisburg, in order to carry out the proposed measures. Mr. Thayer, in the meantime, was to remain in the office during the night, in order to intercept any dispatches that might be sent over the wires from any point between Harrisburg and Baltimore, and to immediately deliver any messages that might be sent to me. Mr. W. P. Westervelt, the superintendent, and Mr. Andrew Wynne, the line-man of the telegraph company, were delegated to Harrisburg to "fix" the wires leading from that place in such a manner as to prevent any communication from passing over them, and to report to Capt. Burns upon their arrival.

After the train containing Mr. Lincoln and his party had left Philadelphia, Mr. Judd sought the first favorable opportunity of conversing with Mr. Lincoln alone, and fully detailed to him the plan that had been agreed upon, all of which met with the hearty approval of the President, who signified a cheerful willingness to adapt himself to the novel circumstances.



It was evident, from the manner of several of the gentlemen of the party, that they suspected something was transpiring of which they had not been advised, but they all very judiciously refrained from asking any questions. Mr. Judd, however, who felt the responsibility of his position, finally suggested to Mr. Lincoln the propriety and advisability of informing them of what had taken place, and of consulting with them upon the proper carrying out of the contemplated journey. To this Mr. Lincoln yielded a ready assent, adding, with an amused smile:

"I suppose they will laugh at us, Judd, but I think you had better get them together."

It was therefore arranged that after the reception at the State House had taken place, and before they sat down to dinner, the matter should be fully laid before the following gentlemen of the party: Judge David Davis, Col. Sumner, Major David Hunter, Capt. John Pope and Ward H. Lamont, Esq.

Mr. Lincoln arrived at Harrisburg at noon, and was introduced to the people from the balcony of the Jones House where an address was delivered by Gov. Andrew G. Curtin, whose fame became widespread during the dark days of the rebellion that followed, as the "War Governor of Pennsylvania." From the hotel the party proceeded to the House of Representatives, where he was welcomed by the Speaker, to which he replied in a few well-chosen words.

After a short time spent in congratulations and hand-shaking they returned to the hotel, and the gentlemen who have been previously named were invited (in company with the Governor) to confer with the President in the parlor. At this

meeting the information of the discovery of the plot to assassinate the President was laid before them, and also the details of the proposed journey to Washington. After the matter had been fully explained, a great diversity of opinion manifested itself among the gentlemen present, and some warm discussion was indulged in. Finally Judge Davis, who had expressed no opinion upon the subject as yet, addressed the President, saying:

"Well, Mr. Lincoln, what is your own judgment upon this matter?"

"I have thought over this matter considerably since I went over the ground with Mr. Pinkerton last night," answered Mr. Lincoln, "and the appearance of Mr. Frederick Seward, with warning from another source, confirms my belief in Mr. Pinkerton's statement; therefore, unless there are some other reasons than a fear of ridicule, I am disposed to carry out Mr. Judd's plan."

Judge Davis turned to the others, and said:

"That settles the matter, gentlemen."

"So be it," exclaimed Col. Sumner. "It is against my judgment, but I have undertaken to go to Washington with Mr. Lincoln, and I shall do it."

Mr. Judd endeavored in vain to convince the gallant old soldier that every additional person only added to the risk, but the fiery spirit of the veteran was aroused and debate was useless.

Having arranged the matter thus satisfactorily the party, at about four o'clock in the afternoon, repaired to the dining-room for dinner.

All the preliminaries had now been successfully arranged. The special train, ostensibly to take the officers of the railroad company back to Philadelphia, was waiting upon a side track just

outside of the town. The telegraph operators had performed their work admirably. Walking out of the city nearly two miles, Mr. Wynne climbed the poles and placing fine copper ground wires upon the regular lines, the city was soon entirely isolated from her neighbors. No message could possibly be sent from Harrisburg, and the capital of Pennsylvania was cut off temporarily from the rest of the world.

The preparations in Philadelphia had also been fully made. Mrs. Warne had succeeded in engaging the rear half of a sleeping-car for the accommodation of her "invalid brother," and that portion of the car was to be entirely separated from the rest by a curtain, so arranged that no one in the forward part of the car would be aware of the occupants of the same coach.

In order to detain the Baltimore train until the arrival of Mr. Lincoln, the conductor was directed not to start his train until he received personal instructions to that effect from Mr. H. F. Kinney, the superintendent, who would hand him an important parcel, which President Felton desired should be delivered early on the following morning to Mr. E. J. Allen at Willard's Hotel, in Washington. (E. J. Allen was the *nom-de-plume* I generally used when on detective operations.)

At a quarter to six o'clock everything was in readiness. A carriage was in waiting at the side entrance of the hotel, and the entire party was still at the table. A message was delivered to the President by Mr. Nicolay, and upon receiving it, he immediately arose, and, accompanied by Mr. Curtin, Mr. Lamon and Mr. Judd, he left the dining room. Mr. Lincoln exchanged his dinner dress for a traveling suit, and soon returned with

a shawl upon his arm and a soft felt hat protruding from his coat pocket.

The halls, stairways and pavement were filled with a mass of people, who, seeing the President in company with the Governor, at once imagined that they were going to the executive mansion, where a reception was to be held in the evening.

Mr. Judd whispered to Mr. Lamon to proceed in advance, adding:

“As soon as Mr. Lincoln is in the carriage, drive off.”

As the party, consisting of Mr. Lincoln, Governor Curtin, and Mr. Lamon, entered the carriage, Col. Sumner attempted to follow them, but Mr. Judd gently put his hand upon the old gentleman's shoulder, and as he turned quickly around to inquire what was wanted, the carriage was driven rapidly away.

Thus far everything had passed off admirably; and in a short time Mr. Lincoln was upon the special train, accompanied only by Mr. Lamon and the railroad officials, and speeding along toward Philadelphia.

Without accident the party arrived at the Quaker City shortly after ten o'clock, where I was waiting with a carriage, in company with Mr. Kinney. Without a word Mr. Lincoln, Mr. Lamon and myself entered the vehicle, while Mr. Kinney seated himself alongside of the driver, and we proceeded directly to the depot of the Philadelphia, Wilmington and Baltimore Railroad.

Driving up to the sidewalk on Carpenter street, and in the shadow of a tall fence, the carriage was stopped and the party alighted. As we approached the train, Mrs. Warne came forward and, familiarly greeting the President as her

brother, we entered the sleeping car by the rear door without unnecessary delay, and without anyone being aware of the distinguished passenger who had arrived.

A carefully inclosed package, which resembled a formidable official document, but which contained only some neatly folded daily papers, was placed in the hands of the unsuspecting conductor—the whistle sounded, and soon the train was in motion, whirling on towards the capital of the nation.

So carefully had all our movements been conducted, that no one in Philadelphia saw Mr. Lincoln enter the car, and no one on the train, except his own immediate party—not even the conductor, knew of his presence, and the President, feeling fatigued from the labors and the journeys of the day, at once retired to his berth.

In order to prevent the possibility of accident, I had arranged with my men a series of signals along the road. It was barely possible that the work of destroying the railroad might be attempted by some reckless individuals, or that a suspicion of our movements might be entertained by the conspirators, and therefore, the utmost caution must be observed.

As the train approached Havre de Grace, I went to the rear platform of the car, and as the train passed on a bright light flashed suddenly upon my gaze and was as quickly extinguished, and then I knew that for miles ahead all was well.

From this point all the way to Baltimore, at every bridge-crossing these lights flashed, and their rays carried the comforting assurance "All's well!"

We reached Baltimore at about half-past three



o'clock in the morning, and as the train rumbled into the depot an officer of the road entered the car and whispered in my ear the welcome words "All's well!"

The city was in profound repose as we passed through. Darkness and silence reigned over all. Perhaps, at this moment however, the reckless conspirators were astir perfecting their plans for a tragedy as infamous as any which has ever disgraced a free country—perhaps even now the holders of the red ballots were nerving themselves for their part in the dreadful work, or were tossing restlessly upon sleepless couches.

Be that as it may, our presence in Baltimore was entirely unsuspected, and as the sleeping-car in which we were was drawn by horses through the streets from the Philadelphia, Wilmington and Baltimore depot, until we reached the Washington station, no sign of life was apparent in the great slumbering city. At the depot, however, a number of people were gathered, awaiting the arrival and departure of the various trains, and here the usual bustle and activity were manifested.

We were compelled to remain here fully two hours, owing to the detention of the train from the West, and during that time, Mr. Lincoln remained quietly in his berth, joking with rare good humor with those around him.

At length the train arrived and we proceeded on our way, arriving in Washington about six o'clock in the morning. Mr. Lincoln wrapped his traveling shawl about his shoulders, and in company with Mr. Lamon started to leave the car. I followed close behind, and on the platform found two of my men awaiting our arrival. A great many people were gathered about the depot, but



Mr. Lincoln entirely escaped recognition, until as we were about leaving the depot, Mr. Washburne, of Illinois, came up and cordially shook him by the hand.

The surprise of this gentleman was unbounded, and many of those standing around, observing his movements, and the tall form of Mr. Lincoln exciting curiosity, I feared that danger might result in case he was recognized at this time. I accordingly went up to them hurriedly, and pressing between them whispered rather loudly:

“No talking here!”

Mr. Washburne gazed inquiringly at me, and was about to resent my interference, when Mr. Lincoln interposed.

“That is Mr. Pinkerton, and everything is all right.”

Thus satisfied, Mr. Washburne quickly led the way to a carriage in waiting outside, where we met Mr. Seward, who warmly greeted the President, and then the party were rapidly driven down Pennsylvania Avenue to Willard's Hotel—I followed closely behind them with my men, in another vehicle.

At the hotel Mr. Lincoln was warmly greeted by his friends, who were rejoicing at his safe arrival and leaving him in the hands of those whose fealty was undoubted, I withdrew, and engaged temporary quarters at another hotel.

During the forenoon I received a note from Mr. Lincoln requesting an interview, and received his warm expressions of thankfulness for the part I had performed in securing his safety, after which, finding that my object had been fully ac-

complished, I took the train and returned to Baltimore.

Here I found the utmost excitement prevailing. The news of the safe arrival of Mr. Lincoln had already reached there, and a general sentiment of rage and disappointment pervaded the entire circle of conspirators. I lost no time in securing an interview with Howard, and learned from him the particulars attendant upon the discovery that Mr. Lincoln had outwitted his enemies and was now safely quartered in Washington. Finding that their plans had been discovered, and fearing that the vengeance of the government would overtake them, the leading conspirators had suddenly disappeared. All their courage and bravado was gone, and now, like the miserable cowards that they were, they had sought safety in flight.

A curious episode occurred at Harrisburg immediately after the departure of Mr. Lincoln from that city. Two newspaper correspondents connected with prominent New York journals had accompanied the party from Springfield, and had faithfully noted the incidents which had occurred upon the journey. As soon as the train which carried Mr. Lincoln away from Harrisburg was on its way, a gentlemanly individual, well-known to me, went to the room occupied by these journalists, and found them engaged in preparations to witness the further proceedings of the presidential party.

The visitor quickly informed the gentlemen that Mr. Lincoln had left the city and was now flying over the road in the direction of Washington, which he would no doubt reach in the morning. This was the signal for renewed activity, and

both gentlemen hastily arose, and, grasping their hats, started for the door. Their visitor, however, was too quick for them, and standing before the door, with a revolver in each hand, he addressed them: "You cannot leave this room, gentlemen, without my permission!"

"What does this mean?" inquired one of the surprised gentlemen, blinking through his spectacles.

"It means that you cannot leave this room until the safety of Mr. Lincoln justifies it," calmly replied the other.

"I want to telegraph to the Herald," said the second correspondent—"what is the use of obtaining news if we cannot utilize it?"

"You cannot utilize anything at present, gentlemen. "The telegraph will not be of any service to you, for the wires are all down, and Harrisburg will be separated from the rest of the world for some hours yet."

"When do you propose to let us out?" humbly asked one.

"Well, I'll tell you, gentlemen. If you will sit down calmly, and bide your time, and mine, I will make matters interesting for you, by informing you all about this flank movement on the Baltimoreans."

Their indignation and fright subsided at once, and they quietly sat down. Refreshments were sent for, and soon the nimble pencils of the reporters were rapidly jotting down as much of the information as was deemed advisable to be made public at that time. After they had heard all, they prepared their dispatches for New York, both correspondents writing long and interesting accounts of the affair.

When daylight dawned, and the gladsome tidings had been received that Mr. Lincoln was safe, these knights of the quill were liberated, and rushing to the telegraph offices, which were now in running order again, the news was transmitted to New York, and in less than an hour the types were being set which would convey to the public the startling news of the discovered conspiracy, and the manner in which the conspirators had been outwitted.

As the later train arrived at Baltimore, I went to the depot and found the remaining members of the President's party, who also brought Mrs. Lincoln with them.

Thus ends the narration of this important episode in one of the most interesting epochs of the country's history, and a truthful record has been given. Exaggerated stories and unauthorized statements have been freely made with regard to this journey of Mr. Lincoln. The caricaturist has attempted to throw ridicule upon the great man who now sleeps in a martyr's grave. A silly story of his being disguised in a Scotch cap and plaid obtained a temporary currency, but the fact remains that Mr. Lincoln, as a gentleman, and in the company of gentlemen, successfully passed through the camp of the conspirators and reached in safety the capital of the country.

Now the war is ended. Peace reigns throughout the borders of the great Republic. And when, during the last dying throes of the rebellion, this great man was stricken down by the hand of an assassin, North and South alike united in lamenting his death, and in execrating the damnable deed and its reckless perpetrators.

I had informed Mr. Lincoln in Philadelphia

that I would answer with my life for his safe arrival in Washington, and I had redeemed my pledge.

From "The Spy of the Rebellion," by Allen Pinkerton, to which I refer the reader for much further interesting matter.

## PART THREE

### CHAPTER 11

#### "I WILL DEFEND YOU"

In the introduction to this work we have said that Catholicism had a particular grievance against Mr. Lincoln, and I will quote from a book entitled "Fifty Years in the Church of Rome," by Father Chiniquy, to show how this hatred arose. Father Chiniquy, because he had left the church, had been accused by certain Jesuit priests of some outrageous unprintable crime and he had asked Mr. Lincoln, who was then practicing law at Springfield, Illinois, to defend him at the trial to be held at Urbana, Illinois.

I will quote from the above mentioned book. "In a few minutes Mr. Lincoln wired his reply:

"Yes, I will defend your honor and your life at the next May term at Urbana.

ABRAHAM LINCOLN."

"I spent six long days at Urbana as a criminal. During the greater part of that time all that language can express of abuse and insult was heaped on my poor head. \* \* \* I never heard anything like the eloquence of Abraham Lincoln when he demolished the testimony of the two perjured priests, who, with a dozen other false witnesses, had sworn against me." Through the mistake of having one Roman Catholic on the jury, it was unable to agree—the Catholic being like the man who never met eleven such men before. And the case was again set for trial for the following October.



Now came the greatest trial of Mr. Chiniquy's life. His enemies, rich, powerful, high in position, scrupled at no means and left no stone unturned to crush him. At the last trial so positive was the perjured evidence that when it was once heard the Chicago papers were telegraphed that he would be convicted. "Yet this very circumstance saved me from being a victim to my foes. A lady in Chicago, reading the papers, said it would be too bad, for she knew Mr. Chiniquy was innocent. Not being able to go to Urbana, her husband prevailed on another lady who knew the same facts to go in her place. Upon her arrival the whole plot was exposed and I was saved—the two priests leaving town before court opened the second day for fear of being lynched. Indeed, so grave had been the case and so strong the evidence that at the close of the first day Mr. Lincoln had said to me, "The only way to be sure of a favorable verdict tomorrow is, that God Almighty would take your part and show your innocence! Go to Him and pray, for He alone can save you." I went to my room, not to sleep, but to pray. When the lady arrived from Chicago she went direct to Mr. Lincoln and told him all. At three o'clock Mr. Lincoln told me I was saved. At the opening of the court the next morning the prosecution withdrew the case, acknowledging the innocence of Mr. Chiniquy. "Mr. Lincoln," says Mr. Chiniquy, "having accepted that reparation in my name, made a short, but one of the most admirable speeches I have ever heard on the cruel injuries I had suffered from my merciless persecutors, and denounced the priests, who had perjured themselves with such terrible stories that it had

been wise on their part to fly away and disappear before the opening of the court, for the whole city was searched for them." Abraham Lincoln had now defended me for more than a year, yet such was his friendship for me that he would not accept over fifty dollars for his services, writing a note for that amount for me to sign.

"While Abraham Lincoln was writing the due-bill, the relaxation of the great strain upon my mind, and the great kindness of my benefactor and defender in charging me so little for such a service, and the terrible presentiment that he would pay with his life for what he had done for me, caused me to break into sobs and tears.

"As Mr. Lincoln had finished writing the due-bill, he turned round to me and said, "Father Chiniquy, what are you crying for? Ought you not to be the most happy man alive. You have beaten your enemies and gained the most glorious victory, and you will come out of all your troubles in triumph."

"Mr. Lincoln," I answered, "allow me to tell you that the joy I should naturally feel for such a victory is destroyed in my mind by the fear of what it may cost you. There were then in the crowd not less than twelve Jesuits from Chicago and St. Louis, who came to hear my sentence of condemnation to the penitentiary. But it was on their heads you have brought the thunders of heaven and earth! Nothing can be compared to the expression of their rage against you, when you not only wrenched me from their cruel hands, but you were making the walls of the court house tremble under the awful and eloquent denunciation of their infamy, diabolical

malice, and total want of Christian and human principle in the plot they had formed for my destruction. What troubles my soul just now and draws my tears is, that it seems to me that I have read your sentence of death in their bloody eyes. How many other noble victims have fallen at their feet!"

He tried to divert my mind, at first with a joke. "Sign this," said he, "It will be my warrant of death."

But after I had signed he became more solemn, and said, "I know that Jesuits never forget nor forsake. But man must not care how nor when he dies, provided he dies at the post of honor and duty," and he left me.

Years later having known from a Roman Catholic priest whom, by the mercy of God, I had persuaded to leave the errors of popery, that there was a plot among them to assassinate the President, I thought it was my duty to go and tell him what I knew, at the same time giving him a new assurance of gratitude for what he had done for me.

Knowing that I was among those who were waiting in the ante-chamber, he sent immediately for me, and received me with greater cordiality and marks of kindness than I could expect.

"I am so glad to meet you again," he said; "you see that your friends, the Jesuits, have not yet killed me. But they would have surely done it, when I passed through their most devoted city, Baltimore, had I not defeated their plans, by passing incognito a few hours before they expected me. We had the proof that the company which had been selected and organized to

murder me was led by a rabid Roman Catholic called Bryne; it was almost entirely composed of Roman Catholics; more than that, there were two disguised priests among them, to lead and encourage them. I am sorry to have so little time to see you; but I will not let you go before telling you that a few days ago I saw Mr. Morse, the learned inventor of electric telegraphy; he told me that when he was in Rome, not long ago, he found out the proofs of a most formidable conspiracy against this Democracy and all its institutions. It is evident that it is to the Intrigues and Emissaries of the Pope that we owe, in great part, the horrible civil war which is threatening to cover the country with blood and ruins."

Shortly afterward the President excused himself and made an appointment to see me the next day saying:

"Please come again tomorrow at ten o'clock: I have a very important question to ask you, on a matter which has been constantly before my mind these last few weeks."

The next day, I was there, at the appointed hour, with my noble friend who said:

"I could not give you more than ten minutes yesterday, but I will give you twenty today. I want your views about a thing which is exceedingly puzzling to me, and you are the only one to whom I would like to speak on that subject. A great number of Democratic papers have been sent to me lately, evidently written by Roman Catholics, publishing that I was born a Roman Catholic, and baptized by a priest. They call me a renegade, an apostate, on account of that; and they heap upon my head mountains of abuse.

At first I laughed at that, for it is a lie. Thanks be to God, I have never been a Roman Catholic. No priest of Rome has ever laid his hand upon my head. But the persistency of the Romish press to present this falsehood to their readers as a gospel truth, must have a meaning. Please tell me, as briefly as possible, what you think about that."

"My dear President," I answered, "it was just this strange story published about you which brought me here yesterday. I wanted to say a word about it, but you were too busy.

"Let me tell you that I wept as a child when I read that story for the first time. For, not only my impression is that it is your sentence of death, but I have from the lips of a converted priest, that it is in order to excite the fanaticism of the Roman Catholic murderers, whom they hope to find, sooner or later, to strike you down, they have invented that false story of your being born in the church of Rome, and of your being baptized by a priest. They want by that to brand your face with the ignominious mark of apostacy. Do not forget that in the church of Rome, an apostate is an outcast who has no right to live.

"The Jesuits want a Roman Catholic to believe that you are a monster, An Open Enemy of God and His Church, that you are an excommunicated man. For every apostate is, ipso facto (by that very fact) excommunicated. I have brought to you the theology of one of the most learned and approved of the Jesuits of his time, Busenbaum, who, with many others, say that the man who will kill you will do a good and holy work. More than that, here is a copy



of the decree of Gregory VII., proclaiming that the killing of an apostate, or an heretic and an excommunicated man, as you are declared to be, is not murder; nay, that is a good, a Christian action. That decree is incorporated in the canon law, which every priest must study; and which every good Catholic must follow.

“My dear President, I must repeat to you at this time what I said when in Urbana, in 1850. My fear is that you will fall under the blows of a Jesuit assassin, if you do not pay more attention than you have done, till now, to protect yourself. Remember that because Coligny was an heretic, as you are, he was brutally murdered on the St. Bartholomew night; that Henry IV was stabbed by the Jesuit assassin, Revailiac, the 14th day of May, 1610, for having given liberty of conscience to his people, and that William the Taciturn was shot dead by another Jesuit murderer called Gerard, for having broken the yoke of the pope. The church of Rome is absolutely the same today as she was then; she does believe and teach, today, as then, that she has the right and that it is her duty to punish by death any heretic who is in her way as an obstacle to her designs. The unanimity with which the Catholic hierarchy of the United States is on the side of the Confederate States is an uncontrovertable evidence that Rome wants to destroy this republic, and as you are, by your personal virtues, your popularity, your love for liberty, your position, the greatest obstacle to their diabolical scheme, their hatred is concentrated upon you; you are the daily object of their maledictions; it is at your breast they will direct their blows. My blood chills in my veins when I contemplate



the day which may come, sooner or later, when Rome will add to her other iniquities.

When saying these things to the President I was exceedingly moved, my voice was as choked, and I could hardly retain my tears. But the President was perfectly calm. When I had finished speaking, he took the volume of Busenbaum from my hands, read the lines which I had marked with red ink, and I helped him to translate them into English. He then gave me back the book and said:

"I will repeat to you what I said at Urbana, when for the first time you told me your fears lest I would be assassinated by the Jesuits: 'Man must not care where and when he will die, provided he dies at the post of honor and duty.' But I may add, today, that I have a presentiment that God will call me to him through the hand of an assassin. Let his will, and not mine, be done.' He then looked at his watch, and said, 'I am sorry that the twenty minutes I had consecrated to our interview have almost passed away; I will be forever grateful for the warning words you have addressed to me about the dangers ahead to my life, from Rome. I know that they are not imaginary dangers. If I were fighting against a Protestant South as a nation, there would be no danger of assassination. The nations who read the Bible fight bravely on the battlefields, but they do not assassinate their enemies.

The Pope and the Jesuits, with their infernal inquisition, are the only organized power in the world which has resource to the dagger of the assassin to murder those whom they cannot con-

vince with their arguments, or conquer with the sword.

“Unfortunately, I feel more and more every day, that it is not against the Americans of the South alone I am fighting; it is more against the pope of Rome, his perfidious Jesuits, and their blind and blood-thirsty slaves, than against the real American Protestants, that we have to defend ourselves.

“Surely we have some brave and reliable Roman Catholic officers and soldiers in our armies, but they form an insignificant minority when compared with the Roman Catholic traitors against whom we have to guard ourselves, day and night. The fact is, that the immense majority of the Roman Catholic bishops, priests and laymen are rebels in heart, when they cannot be in fact; with very few exceptions they are publicly in favor of disruption. I understand now why the patriots of France, who determined to see the colors of liberty floating over their great and beautiful country, were forced to hang or shoot almost all the priests and the monks as the irreconcilable enemies of liberty. For it is a fact which is now evident to me that, with very few exceptions, every priest and every true Roman Catholic is a determined enemy of liberty.

Their extermination in France was one of those terrible necessities which no human wisdom could avoid; it looks to me now as an order from heaven to save France. May God grant that the same terrible necessity be never felt in the United States. But there is a thing which is very certain; it is, that if the American people could learn what I know of the fierce hatred of the generality of the priests of Rome against our

institutions, our schools, our most sacred rights, and our so dearly bought liberties, they would drive them away, tomorrow, from among us, or they would shoot them as traitors. But I keep those sad secrets in my heart; you are the only one to whom I reveal them for I know that you learned them before me. The history of these last thousand years tells us that wherever the Church of Rome is not a dagger to pierce the bosom of a free nation, she is a stone to her neck, and a ball to her feet, to paralyze her and prevent her advance in the ways of civilization, science, intelligence, happiness and liberty. But I forget that my twenty minutes are gone long ago.

“Please accept my sincere thanks for the new lights you have given me on the dangers of my position, and come again. I will always see you with a new pleasure.”

My second visit to Abraham Lincoln was the beginning of June, 1862. The grand victory of the Monitor over the Merrimac, and the conquest of New Orelans, by the brave and Christian Farragut, had filled every heart with joy; I wanted to unite my feeble voice to that whole country. But I found him so busy that I could only shake hands with him.

The third and last time I went to pay my respects to the doomed President and to warn him against the impending dangers which I knew were threatening him, was on the morning of June 8th, 1864, when he was absolutely besieged by the people who wanted to see him. After a kind and warm shaking of hands, he said:

“I am much pleased to see you again. But

it is impossible, today, to say anything more than this. To-morrow afternoon I will receive the delegation of deputies of all loyal States, sent to officially announce the desire of the country that I should remain the President for four years more. I invite you to be present with them at that interesting meeting. You will see some of the most prominent men of our republic, and I will be glad to introduce you to them. You will not present yourself as a delegate of the people, but only as the guest of the President; and, that there may be no trouble, I will give you this card with a permit to enter the delegation. But do not leave Washington before I see you again; I have some important matters on which I wish to know your mind."

The next day it was my privilege to have the greatest honor ever received by me. The good President wanted me to stand at his right hand when he received the delegation, and heard the address presented by Governor Denison, the President of the convention, to which he replied in his own admirable simplicity and eloquence, finishing by one of his most witty anecdotes. "I am reminded in this convention of a story of an old Dutch farmer who remarked to a companion, wisely, "that it was not best to swap horses when crossing a stream."

The next day he kindly took me with him in his carriage when visiting the 30,000 wounded soldiers picked up on the battlefields of the seven day's battle around Richmond, where Grant was just breaking the backbone of the rebellion. On the way to and from the hospitals I could not talk much. The noise of the carriage rapidly drawn on the pavement was too

great, besides that, my soul was so much distressed and my heart so much broken by the sight of the horrors of that fratricidal war, that my voice was as stifled. The only thought which seemed to occupy the mind of the President was the part which Rome had in that horrible struggle. Many times he repeated:

“This war would never have been possible without the sinister influence of the Jesuits. We owe it to popery that we now see our land red-dened with the blood of her noblest sons. I pity the priests, the bishops, and the monks of Rome in the United States when the people realize that they are in great part responsible for the tears and blood shed in this war; the latter, the more terrible will the retribution be. I conceal what I knew of that subject from the knowledge of the nation; for, if the people knew the whole truth, this war would turn into a religious war and it would at once take a tenfold more savage and bloody character. It would become merciless as all religious wars are. It would become a war of extermination on both sides. The Pre-testants of both North and the South would surely unite to exterminate the priests and the Jesuits if they could hear what Prof. Morse has said to me of the plots made in the very city of Rome to destroy this republic, and if they could learn how the priests, the nuns and the monks, who daily land on our shores under the pretext of preaching their religion, instructing the people in their schools, taking care of the sick in the hospitals, are nothing else but the emissaries of the pope, of Napoleon, and the other despots of Europe, to undermine our institution alienate the hearts of our people from our constitution



and our laws, destroy our schools, and prepare a reign of anarchy here as they have done in Ireland, in Spain, and wherever there are any people who want to be free, etc.”

When the President was speaking thus, we arrived at the door of his mansion. He invited me to go with him to his study, and said:

“Though I am very busy, I must rest an hour with you. I am in need of that rest. My head is aching; I feel as if crushed under the burden of affairs which are on my shoulders. There are many important things about the plots of the Jesuits that I can learn only from you. Please wait just a moment, I have just received some dispatches from General Grant, to which I must give answer. My secretary is waiting for me. I go to him. Please amuse yourself with those books during my short absence.”

When he returned the President listened to my words with breathless attention. He replied:

“You confirm me in the views I had taken of the letter of the Pope. Professor Morse is of the same mind with you. It is indeed, the most perfidious act which could occur under present circumstances. You are perfectly correct when you say that it was to detach the Roman Catholics who had enrolled themselves in our armies. Since the publication of that letter a great many of them have deserted their banners and turned traitor; very few, comparatively, have remained true to their oath of fidelity. It is, however, very lucky that one of those few, Sheridan, is worth a whole army by his ability, his patriotism, and his heroic courage. It is true, also, that Meade has remained with us and gained the bloody bat-



tle of Gettysburgh. But how could he lose it when he was surrounded by such heroes as Howard, Reynolds, Buford, Wadsworth, Cutler, Slocum, Sickles, Hancock, Barnes, etc. But it is evident that this Romanism superseded his patriotism after the battle. He let the army of Lee escape, when it was easy to cut off his retreat and force him to surrender, after having lost nearly the half of his soldiers in the last three days carnage.

"When Meade was to order the pursuit, after the battle, a stranger came in haste to the headquarters, and that stranger was a disguised Jesuit. After ten minutes conversation with him, Meade made such arrangements for the pursuit of the enemy that he escaped almost untouched, with the loss of two guns.

"You are right," continued the President, "when you say that this letter of the pope has entirely changed the nature and the ground of the war. Before they read it the Roman Catholics could see that I was fighting against Jeff Davis and his southern Confederacy. But now they must believe that it is against Christ and his holy vicar, the pope, that I am raising my sacriligious hands; we have the daily proofs that their indignation, their hatred, their malice against me are a hundred-fold intensified. New projects of assassination are detected almost every day, accompanied with such savage circumstances that they bring to my memory the massacres of St. Bartholomew and the gunpowder plot. We feel, at their investigation, that they come from the same masters in the art of murder—the Jesuits.

"Till lately I was in favor of the unlimited liberty of conscience, as our constitution gives it

to the Roman Catholics. But now it seems to me that, sooner or later, the people will be forced to put an amendment to that clause toward the papists. Is it not an act of folly to give absolute liberty of conscience to a set of men who are publicly sworn to cut our throats the very day they have their opportunity for doing it? Is it right to give the privilege of citizenship to men who are the sworn and public enemies of our constitution, our laws, our liberties and our lives?

“The very moment that popery assumed the right of life and death on a citizen of France, Spain, Germany, England, or the United States; Those states then committed a suicidal act by allowing popery to put a foot on their territory with the privilege of citizenship. The power of life and death is the supreme power, and two supreme powers, cannot exist on the same territory without anarchy, riots, bloodshed, and civil wars without end. When popery will give up the power of life and death which it proclaims as its own, divine power in all its theological books and canon laws, then alone it can be tolerated and can receive the privilege of citizenship in a free country.

Is it not an absurdity to give a man a thing which he is sworn to hate, curse and destroy? And does not the Church of Rome hate, curse and destroy liberty of conscience whenever she can do it safely?

“I am for liberty of conscience in its noblest, broadest highest sense. But I cannot give liberty of conscience to the pope or his followers, the papists, so long as they tell me, through all their councils, theologians and canon laws, that

their conscience orders them to burn my wife, strangle my children, and cut my throat when they find the opportunity."

"This does not seem to be understood by the people today. But sooner or later the light of common sense will make it clear to every one that no liberty of conscience can be granted to men who are sworn to obey a pope who pretends to have the right to put to death those who differ from his religion."

"You are not the first to warn me against the dangers of assassination. My ambassadors in Italy, France and England, as well as Prof. Morse, have many times warned me against the plots of the murderers whom they have detected in those different countries. But I see no other safeguard against those murderers but to be always ready to die."

Much more was said by the President at this interview of a religious character, in which Mr. Lincoln expressed his conviction that he would die by the hands of a jesuit assassin, just as soon as the peace should be declared. After which I bade him adieu for the last time.

Later on Mr. Chiniquy says: "More than once I felt as if I were in the presence of an old prophet when listening to his views about the future destinies of the United States," and gives the following from the President, which we select as being very important:

"You are almost the only one with whom I speak freely on that subject. But sooner or later the nation will know the real origin of those rivers of blood and tears which are spreading desolation and death everywhere. And then those who have caused those desolations and dis-

asters will be called to give an account of them.

"I do not pretend to be a prophet. But though not a prophet, I see a very dark cloud on our horizon. And that dark cloud is coming from Rome. It is filled with tears of blood. It will rise and increase till its flanks will be torn by a flash of lightning, followed by a fearful peal of thunder. Then a cyclone such as the world has never seen will pass over the country, spreading ruin and desolation from north to south. After it is over there will be long days of peace and prosperity, for popery with its merciless inquisition, will have been forever swept away from our country. Neither I nor you, but our children will see those thing."

In the book of testimonies given in the prosecution of *The Assassination of Lincoln* published by Ben Pitman, and in the two volumes of the trial of John Surratt in 1867, we have the legal and irrefutable proof that the plot of the assassins of Lincoln was matured, if not started, in the house of Mary Surratt, No. 561 H Street, Washington City, D. C. But who were living in that house and who were visiting that family? The legal answer says: "The most devoted Catholics in the city!" The sworn testimonies show more than that. They show that it was the common rendezvous of the priests of Washington. Several priests swear that they were going there "sometimes" and when pressed to answer what they meant by "sometimes" they were not sure if it was once a week, or once a month. One of them, less on his guard, swore that he seldom passed before that house without entering; and he said he never passed less than once a week. A devoted Roman Catholic (an apostate from

Protestanism) called L. J. Weichman, who was himself living in that house swears that Father Wiget was very often there, and Father Lahiman swears that he was living with Mrs. Surratt in the same house!

What does the presence of so many priests in that house reveal to the world? No man of common sense, who knows anything about the priests of Rome, can entertain any doubt that not only they knew all that was going on inside those walls, but that they were the advisers, the counselors, the very soul of that infernal plot. Why did Rome keep one priest under that roof from morning till night and from night until morning? Why did she send many others, almost every day in the week, into that dark nest of plotters against the very existence of the great republic, and against the life of her President, her principal generals and leading men, if it were not to be the advisers, the rulers, the secret motive power of the infernal plot?

No one, if he is not blinded, will think and say that those priests, who were the personal friends and father confessors of Booth, John Surratt, Mrs. and Miss Surratt, could be constantly there without knowing what was going on, particularly when we know that every one of those priests was a Lincoln hater.

Read the histories of the assassination of Admiral Coligny, Henry III, and Henry IV, and William the Taciturn, by the hired assassins of the Jesuits; compare them with the assassination of Abraham Lincoln, and you will find that one resembles the other as one drop of water resembles another. You will understand that they all come from the same source—Rome.



In all those murders you will find that the murderers, selected and trained by the Jesuits, were of the most exalted Roman Catholic piety, living in company of priests, going to confession very often, receiving the communion the day before, if not the very day of the murder. You will see in all those horrible deeds of hell, prepared behind the dark walls of the holy inquisition, that the assassins were considering themselves as the chosen instruments of God, to save the nation by striking its tyrant; that they firmly believed that there was no sin in killing the enemy of the people of the holy church and of the infallible pope!

Compare the last hours of the Jesuit Ravailac, the assassin of Henry VI., absolutely refuses to repent, though suffering the most horrible tortures on the rack with Booth, suffering also the most horrible tortures from his broken leg, writes in his daily memorandum, the very day before his death: "I can never repent, though we hated to kill. Our country owed all our troubles to him (Lincoln) and God simply made me the instrument of his punishment."—(Trial of Surratt, vol. 1, page 310.)

Compare the bloody deeds of those two assassins and you will see that they had been trained in the same school; they had been taught by the same teachers. Evidently the Jesuit Ravailac, calling all the saints of heaven to his help at his last hour, and Booth, pressing the medal of the Virgin Mary on his breast when falling mortally wounded, (Trial of Surratt, page 310,) both came from the same Jesuit mould.

Who does not see the lessons given by the Jesuit to Booth in their daily intercourse in Mary



Surratt's house, when he reads those lines written by Booth a few hours before his death: "I can never repent: God made me the instrument of his punishment." Compare these words with the doctrines and principles taught by the councils, the decrees of the pope and the laws of holy inquisition, as you find them in chapter 55 of Father Chiniquy's *50 Years in Church of Rome* and you will find that the sentiments and belief of Booth flows from those principles as the river flows from its source.

And that pious Mrs. Surratt who, the very next day after the murder of Lincoln, said, without being rebuked, in the presence of several other witnesses: "The death of Abraham Lincoln is no more than the death of any nigger in the army;" where did she get that maxim, if not from her church. Had not that church recently proclaimed, through her highest legal and civil authority, the devoted Roman Catholic, Judge Taney, in his *Dred-Scott* decision, that negroes have no right which the white is bound to respect! By bringing the President on a level with the lowest nigger, Rome was saying that he had no right even to his life; for this was the maxim of the rebel priests, who, everywhere, had made themselves the echoes of the sentence of their distinguished co-religionist—Judge Taney.

It was from the very lips of the priests who were constantly coming in and going out of their houses, that those young ladies had learned those anti-Christian doctrines. Read in the testimony concerning Mrs. Mary E. Surratt, (p. 122-23) how the Jesuits had perfectly drilled her in the art of perjuring herself. In the very moment when the government officer orders her to pre-

pare herself, with her daughter, to follow him as prisoners, at about 10 p. m., Payne the would-be murderer of Seward, knocks at the door and wants to see Mrs. Surratt. But instead of having Mrs. Surratt to open the door he finds himself confronted face to face with the government detective, Major Smith, who swears: "I questioned him in regard to his occupation and what business he had at the house at this late hour of the night. He stated that he was a laborer and had come to dig a gutter, at the request of Mrs. Surratt.

"I went to the parlor door and said: 'Mrs. Surratt, will you step here a moment?' She came out, and I asked her: 'Did you know this man, and did you hire him to come and dig a gutter for you? She answered, raising her right hand: 'Before God, sir, I do not know this man. I have never seen him, and I did not hire him to dig a gutter for me.'" (Assassination of Lincoln, p. 122.)

But it was proved after, by several unimpeachable witnesses, that she knew very well that Payne was a personal friend of her son, who many times, had come to her house in company with his friend and pet, Booth. She had received the communion just two or three days before that public perjury. Just a moment after asking it the officer ordered her to step into the carriage. Before doing it she asked permission to kneel down and pray, which was granted. (Page 123).

Such sang froid, such calm in the soul of Mrs. Surratt in such a terrible and solemn hour, could only come from the teachings of those Jesuits, who for more than six months, were in

her house showing, her a crown of eternal glory if she would help to kill the monster apostate—Lincoln—the only cause of that horrible civil war. There is not the least doubt that the killing of Lincoln was a most holy and deserving work, for which God had an eternal reward in store.

There is a fact to which the American people have not yet given a sufficient attention. It is that, without a single exception, the conspirators were Roman Catholics. The learned and great patriot, Gen. Baker, in his admirable report, struck and bewildered by that strange, mysterious and portentous fact, said:

“I mention as an exceptional and remarkable fact, that every conspirator in custody is, by education, a Catholic.”

But those words which, if well understood by the United States, would have thrown so much light on the true causes of their untold and unspeakable disasters, fell as if on the ears of deaf men. Very few, if any, paid attention to them. As Gen. Baker says, all the conspirators were attending Catholic church services and were educated Roman Catholics. It is true that some of them as Atzerodt, Payne, and Herold, asked for Protestant ministers when they were to be hung. But they had been considered till then as converts to Romanism. At page 436 of “The Trial of John Surratt,” Louis Weichmann tells us that he was going to St. Aloysius church with Atzerodt, and that it was here that he introduced him to Mr. Brothy, another Roman Catholic.

It is a well authenticated fact that Booth and Weichmann, who were themselves Protestant perverts to Romanism, had proselytized a good

number of semi-Protestants and infidels who either from conviction or from hope of the fortunes promised to the successful murderers, were themselves very zealous for the church of Rome. Payne, Atzerodt, and Herold were among those proselytes. But when those murderers were to appear before the country and received the just punishment of their crime, the Jesuits were too shrewd to ignore that if they were all coming on the scaffold as Roman Catholics, and accompanied by their father confessors, it would at once open the eyes of the American people and clearly show that this was a Roman Catholic plot. They persuaded three of their proselytes to avail themselves of the theological principles of the Church of Rome, that a man is allowed to conceal his religion, nay, that he may say that he is heretic, a Protestant, though he is a Roman Catholic, when it is for his own interest or the best interests of his church to conceal the truth and deceive the people. Here is the doctrine of Rome on that subject:

“*Soepe melius est ad dei honorem, et utilitatem proximi, tegere fidem qual frateri, ut si latens inter hereticos, plus boni facis; vel si ex confessione fide, plus mali sequeretur, verbi gratia turbatio, necesse exacerbotio tyrannis.*”  
*Ligouri Theologia*, b. ii., chap. iii., p. 6.

“It is often the glory of God and the good of our neighbor to conceal our religious faith, as when we live among heretics we can more easily do them good in that way; or, if by declaring our religion we cause some disturbances, or deaths, or even the wrath of the tyrant.”

The great, the fatal mistake of the American Government in the prosecution of the assassins

of Abraham Lincoln was to constantly keep out of sight the religious element of that terrible drama. Nothing would have been more easy, then, than to find out the complicity of the priests who were not only coming every day and every day, but who were even living in that den of murderers. But this was carefully avoided from the beginning to the end of the trial. Father Chiniqua further says: When not long after the execution of the murderers, I went incognito to Washington to begin my investigation about its real and true authors, I was not a little surprised to see that not a single one of the government men, to whom I addressed myself, would consent to have any talk with me on the matter except after I had given my word of honor that I would never mention their names in connection with the result of my investigation. I saw, with a profound distress, that the influence of Rome was almost supreme in Washington.

Several of the government men, in whom I had more confidence, told me:

"We had not the least doubt that the Jesuits were at the bottom of that great inequity. Had we been in days of peace, we know that a little more pressure on the witnesses many priests would have been compromised, for Mrs. Surratt's house was their common rendezvous it is more than probable that several of them might have hung."

But if any one has any doubts of the complicity of the Jesuits in the murder of Abraham Lincoln, let them give a moment of attention to the following facts, and their doubts will be forever removed. It is only from the very Jesuit

accomplices lips that I take my sworn testimonies.

It is evident that a very elaborate plan of escape had been prepared by the priests of Rome, to save the lives of the assassins and conspirators. Let us fix our eyes on John Surratt, who was in Washington on the 14th of April, helping Booth in the preparation of the assassination. Who will press him on their bosoms, put their mantles on his shoulder to conceal him from the just vengeance of the human and divine laws?

The priest Charles Boucher (Trial of John Surratt, vol. ii, pp. 904-912), swears that only a few days after the murder, John Surratt was sent to him by Father Lapierre of Montreal; that he kept him concealed in his parsonage of St. Liboire, from the end of April to the end of July, then he took him back secretly to Father Lapierre, who kept him secreted in his own father's house, under the very shadow of the Montreal bishop's palace. He says (pp. 905-914) that Father Lapierre visited him (Surratt) often when secreted at St. Liboire, and that he (Father Boucher) visited him at least twice a week from the end of July to September, when concealed in Father Lapierre's house in Montreal.

That same Father Charles Boucher swears that he accompanied John Surratt in a carriage, in the company of Father Lapierre, to the steamer "Montreal" when starting for Quebec. That Father Lapierre kept him (John Surratt) under lock, during the voyage from Montreal to Quebec, and that he accompanied him, disguised, from the Montreal steamer, "Peruvian."—Trial of John Surratt, p. 910.

The doctor of the steamer "Peruvian," L. I.



McMillan, swears (vol. 1, p. 460) that Father Lapierre introduced him to John Surratt, under the false name of McCarthy, whom he was keeping locked in the state-room and whom he conducted disguised to the ocean steamer "Peruvian," and with whom he remained till he left Quebec for Europe, the 15th of September, 1865.

But who is that Father Lapierre who takes such a tender, I dare say, a paternal, care of Surratt? It is no less a personage than the canon of Bishop Bourget, of Montreal. He is the confidence man of the Bishop. He lives with the Bishop, eats at his table, assists him with his counsel, and has to receive his advice in every step of life. According to the laws of Rome, the canons are to the Bishops what the arms are to the body.

But where will those Bishops and priests of Canada send Surratt when they find it impossible to conceal him any longer from the thousands of detectives of the United States who are ramsacking Canada to find out his retreat? Who will conceal, feed, lodge and protect him after the priests of Canada pressed his hand for the last time on board of the "Peruvian," the 15th of September, 1865?

Who can have any doubt about that? Who can suppose that any one but the pope himself and his Jesuits will protect the murderer of Abraham Lincoln in Europe?

If you want to see him after he has crossed the ocean go to the Vatican at the door of Rome, and there you will find him enrolled under the banner of the pope in the Ninth Company of his zouaves under the false name of Watson (Trial of John Surratt, vol. i., p. 492). Of course

the pope was forced to withdraw his protection over him after the government of the United States had found him there and he was brought back to Washington to be tried.

But on his arrival as a prisoner in the United States, his Jesuit father confessor whispered in his ear: "Fear not, you will not be condemned! Through the influence of a high Roman Catholic lady, two or three of the jurymen will be Roman Catholics, and you will be safe."

Those who had read the two volumes of the trial of John Surratt, know that never more evident proofs of guilt were brought against a murderer than in that case. But the Roman Catholic jurymen had read the "Theology of St. Thomas," a book which the pope had ordered to be taught in every college, academy and university of Rome; they had learned that it is the duty of the Roman Catholics to exterminate all the heretics.—St. Thomas' Theology, vol. iv., p. 90.

They had read the decree of the councils of Constance, that no faith was to be kept with the heretics. They had read in the council of Lateran that the Catholics who arm themselves for the extermination of heretics have all their sins forgiven, and receive the same blessings as those who go and fight for the rescue of the Holy Land.

Those jurymen were told by their father confessors that the most holy father, the Pope Gregory VII, had solemnly and infallibly declared that the "killing of an heretic was no murder."—*Fure Canonico*.

After such teachings, how could the Roman Catholic jurymen find John Surratt guilty of a murder for killing the heretic Lincoln? The jury having disagreed, no verdict could be given.

The government was forced to let the murderer go unpunished.

But when the irreconcilable enemies of all the rights and liberties of men were congratulating themselves on their successful efforts to save the life of John Surratt, the God of heaven was stamping on their faces the mark of murder in such a way that all eyes will see it.

"Murder will out," is a truth repeated by all nations from the beginning of the world. It is the knowledge of that truth which has sustained me in my long and difficult researches of the true authors of the assassination of Lincoln, and which enables me today to present to the world a fact which seems almost miraculous, to show the complicity of the priests of Rome in the murder of the martyred President.

Some time ago I providentially met the Rev. F. A. Conwell, of Chicago. Having known that I was in search of facts about the assassination of Abraham Lincoln, he told me he knew one of those facts, which might perhaps throw some light on the subject of my researches.

"The very day of the murder," he said, "he was in the Roman Catholic village of St. Joseph, Minnesota, when, at about six o'clock in the afternoon, he was told by a Roman Catholic of the place who was purveyor to a great number of priests who lived in that town, where they have a monastery, that the State Secretary, Seward, and the President Lincoln had just been killed. This was told me," he said, "in the presence of most respectable gentleman, called Bennett, who was no less puzzled than me. As there were no railroad line nearer than 40 miles, nor telegraph office nearer than 80 miles from that place, we

could not see how such news was spread in that town. The next day, the 15th of April, I was at St. Cloud, a town about twelve miles distant, where there are neither railroad nor telegraph. I said to several people that I had been told in the priestly village of St. Joseph, by a Roman Catholic, that Abraham Lincoln and the Secretary Seward had been assassinated. They answered me that they had heard nothing about it. But the next Sabbath, the 16th of April, when going to the Church of St. Cloud to preach, a friend gave me a copy of a telegram sent to him on the Saturday, reporting that Abraham Lincoln and Secretary Seward had been assassinated the very day before, which was Friday, the 14th, at 10 p. m. But how could the Roman Catholic purveyor of the priests of St. Joseph have told me the same thing before several witnesses just four hours before its occurrence? I spoke of that strange thing to many, the same day, and the very next day I wrote to the St. Paul "Press" under the heading of "A Strange Coincidence." Some time later the editor of the St. Paul "Pioneer," having denied that I had written on that subject, I addressed him the following note, you may keep it as infallible proof of my veracity: "At 6:30 p. m. Friday last, April 14th, I was told as an item of news, 8 miles west of this place, that Lincoln and Seward had been assassinated. This was three hours after I had heard the news."

St. Cloud, 17th of April, 1865.

"The integrity of history requires that the above coincidence be established. And if any one calls it in question, then proofs more ample

than reared their sanguinary shadows to comfort a traitor can now be given.

Respectfully,

F. A. CONWELL."

I asked that gentleman if he would be kind enough to give me the fact under oath, that I might make use of it in the report I intended to publish about the assassination of Lincoln, and he kindly granted my request in the following form:

State of Illinois, Cook County, ss:

Rev. F. A. Conwell, being sworn, deposes and says he is seventy-one years old, that he is a resident of North Evanston, in Cook County, State of Illinois, that he has been in the ministry for fifty-six years and is now one of the chaplains of the "Seamen's Bethel Home" in Chicago; that he was chaplain of the First Minnesota Regiment in the War of the Rebellion. That on the 14th day of April, A. D. 1865, he was in St. Joseph, Minnesota, and reached there as early as six o'clock in the evening in the company with Mr. Bennett, who then and now is a resident of St. Cloud, Minnesota. That on that date there was no telegraph nearer than Minneapolis, about eighty miles from St. Joseph; and there was no railroad communication nearer than Avoka, Minnesota, about forty miles distant. That when he reached St. Joseph on the 14th day of April, 1865, one Mr. Linneman, who then kept the hotel at St. Joseph, told affiant that President Lincoln and Secretary Seward were assassinated; that it was not later than half-past six o'clock on Friday, April 14, 1865, when Mr. Linneman told me this. Shortly thereafter, Mr. Bennett came in the hotel,

and I told him that Mr. Linneman said that President Lincoln and Secretary Seward were assassinated; and then the same conversation to Mr. Bennett in my presence. That during that time Mr. Linneman told me that he had charge of the friary or college for young men under the priests, who were studying for the priesthood at St. Joseph. That there was a large multitude of this kind at St. Joseph at this time. Affiant says that on Saturday morning, April 15, 1865, he went to St. Cloud, a distance of about ten miles, and reached there about eight o'clock in the morning. That there was no railroad or telegraph communication to St. Cloud. When he arrived at St. Cloud he told that President Lincoln and his Secretary Seward had been assassinated, and asked if it was true. He further told Henry Clay Wait, Charles Gilman, who was afterward Lieutenant-Governor of Minnesota, and Rev. Mr. Tice the same thing, and inquired of them if they had any such news; and they replied that they had not heard anything of the kind.

Affiant says that on Sunday morning, April 16, 1865, he preached in St. Cloud, and on the way to the church a copy of the telegram was handed him, stating that the President and the Secretary were assassinated Friday evening at about nine o'clock. This telegram had been brought to St. Cloud by Mr. Gorton, who had reached St. Cloud by stage, and this was the first intelligence that had reached St. Cloud of the event.

Affiant says further that on Monday morning, April 17, 1865, he furnished the "Press," a paper of St. Paul, a statement that three hours before the event took place, he had been informed at St.



Joseph, Minnesota, that the President had been assassinated, and this was published in the "Press."

FRANCIS ASBURY CONWELL.

Subscribed and sworn to by Francis A. Conwell, before me, a notary public of Kankakee County, Illinois, at Chicago, Cook County, the 6th day.

Though this document was very important and precious to me, I felt that it would be much more valuable if it could be corroborated by the testimonies of Messrs. Bennett and Linneman themselves, and I immediately sent a magistrate to find out if they were still living, and if they remembered the facts of the sworn declaration of Rev. M. Conwell. By the good providence of God, both of these gentlemen were found living, and both gave the following testimonies:

State of Minnesota,  
Sterns County,  
City of St. Cloud.

Horace B. Bennett, being sworn, deposes and says that he is aged 64 years; that he is acquainted with the Rev. F. A. Conwell, who was in St. Joseph, Minnesota, in company with Mr. Francis A. Conwell; that they reached St. Joseph about sundown of said April 14th; that there was no railroad or telegraph communication with St. Joseph at that time, nor nearer than Avoka, about 40 miles distant. That affiant, on reaching the hotel kept by Mr. Linneman, went to the barn, while Rev. F. A. Conwell entered the hotel; and shortly afterward affiant had returned to the hotel. Mr. Conwell told him that Mr. Linneman had reported to him the assassination of President Lincoln;

that Linneman was present and substantiated the statement.

That on Saturday morning, April 15th, affiant and Rev. Conwell came to St. Cloud and reported that they had been told in St. Joseph about the assassination of President Lincoln; that no one at St. Cloud had heard of the event at this time; that the first news of the event which reached St. Cloud was on Sunday morning, April 16th, when the news was brought by Leander Gorton, who had just come up from Avoka, Minnesota; that they spoke to several persons of St. Cloud concerning the matter, when they reached there on Sunday morning, but affiant does not remember who those different persons were, and further affiant says not.

HORACE P. BENNETT.

Sworn before me and subscribed in my presence this 18th day of October, A. D. 1883.

ANDREW C. ROBERTSON,

Notary Public.

Mr. Linneman, having refused to swear on his written declaration, which I have in my possession, I take only from what it refers to the principal fact, viz., that three hours before Lincoln was assassinated at Washington, the 14th of April, 1865, the fact was told as already accomplished, in the priestly village of St. Joseph, Minnesota.

He (Linneman) remembers the time that Messrs. Conwell and Bennett came to this place (St. Joseph, Minnesota) on Friday evening, before the President was killed, and he asked them if they had heard he was dead, and they replied they had not. He heard this rumor in his store

from people who came in and out. But he cannot remember from whom.

J. H. LINNEMAN.

October 20th, 1883.

I present here to the world a fact of the greatest gravity, and that fact is so well authenticated that it cannot allow even the possibility of a doubt.

Two or three hours before Lincoln was murdered in Washington, the 14th of April, 1865, that murder was not only known by some one, but it was circulated and talked of in the streets and in the houses of the priestly and Romish town of St. Joseph, Minnesota. The fact is undeniable; the testimonies are unchallenged, and there was no railroad nor any telegraph communication nearer than 40 or 80 miles from the nearest station to St. Joseph.

Naturally every one asked: "How could such news spread? Where is the source of such a rumor?" Mr. Linneman, who is a Roman Catholic, tells us that though he heard this from many in his store and in the streets, he does not remember the name of a single one who told him that. And when we hear this from him, we understand why he did not dare to swear upon it, and shrunk from the idea of perjuring himself.

The foregoing is taken from Father Chiniquy's book entitled "Fifty Years in the Church of Rome." See to it that Father Chiniquy's book of facts is placed in your public library and is not destroyed or withdrawn by Catholic Knighthood.

I have drawn largely from Charles Chiniquy's book "Fifty Years in the Church of Rome," because here are facts which should be continu-

ally through all future ages be brought to the attention of the school children of America. It has been before the public thirty-seven years and deserves the attention I have given to it because the passage concerning Mr. Lincoln's life and his personal views on the Knighthood of the Jesuits makes of this book a classic. Remember Abraham Lincoln was President of the United States when he said to Mr. Chiniquy, "Till lately I was in favor of the unlimited liberty of conscience as our constitution gives it to the Roman Catholics." \* \* \* "Is it right to give the privilege of citizenship to men who are the sworn and public enemies of our Constitution, our laws and our liberties?"

And when the Knights of Columbus in session at Montreal seek to blatantly advertise the virtues of their Knighthood it becomes the duty of any one who is posted to "call" the sincerity of that advertisement and quote the facts of American history and quote a President of the United States who knew first hand about their doings, their deep designs against Democracy; quote him when he says they were to blame for our civil war, for desertions of private soldiers from the army, for failure of Catholic generals to promptly follow up advantages gained, and the many other things which is here recorded showing that the priests and bishops lacked everything which goes to make up Knighthood.

"The time has come  
When men, with hearts and brains,  
Must rise and take the misdirected reins  
Of government, too long left in the hands  
Of Aliens and of Lackeys. He who stands

And sees the mighty vehicle of State  
Hauled thro' the mire to some ignoble fate,  
And makes not bold protest as he can,  
Is no American."

—Ella Wheeler Wilcox.

## PART IV

### CHAPTER 12

#### INJECTING POLITICS INTO RELIGION or VATICAN LAWS WHICH BEAR ON CITIZEN- SHIP OR ALLEGIANCE

Every lawabiding citizen of Iowa should exert every ounce of his political strength to counteract the effort to inject politics into religion and the position which the Catholic church takes, and the attitude which it assumes toward our Constitution should never be lost sight of. In the following Brief this attitude shall be disclosed by the instructions on citizenship which are sent out by the Vatican: The encyclopedia, Brittanica, Vol. XIV, page 579, says that power is claimed over bodies as well as over our immortal souls; to get the angle of Papal Sovereignty, we quote:

“To princes power is given on earth, but to priests it is attributed also in heaven; to the former only over bodies to the latter also over souls. Whence it follows that by so much as the soul is superior to the body, the priesthood is superior to the kingship. \* \* \* Single rulers have single provinces, and single kings, single kingdoms; but Peter, as in the plentitude, so in the extent of his power, is pre-eminent over all, since he is the Vicar of Him whose is the earth, and the fullness thereof, the whole wide world, and all that dwell therein.”—Encyclopedia Brittanica, Vol. XIV, page 579.

In the year 1885 on the first day of November Pope Leo XIII endorsed all of the opinions ut-



tered by preceding Popes; re-affirming their opinions and bringing the infallible wisdom of those gentlemen down to instant date, and these are his words except that where he uses the words "The Church" the author of this brief has substituted the words "Our Church," as in no other way can the intent be correctly translated into the American language. With this understanding let us proceed with the quotation:

"If, in the difficult times in which our lot is cast, Catholics will give ear to Us, as it behooves them to do, they will readily see what are the duties of each one in matters of opinion as well as action. As regards opinion, whatever our Roman pontiffs have hitherto taught, or shall hereafter teach, must be held with a firm grasp of mind, and, so often as occasion requires, must be openly professed. "Especially with reference to the so-called 'Liberties' which are so greatly coveted in these days, all must stand by the judgment of our Apostolic See, and have the same mind."—Great Encyclical Letters of Leo XIII, pp. 129, 130.

The following translation from German:

"How shall we assume to judge kings and princes, and not dare to proceed against a worm! Let them perish forever, that all may understand that the name of our Roman Pontiff is known in all the earth and that he alone is most high over princes."—*Aus den Tagen Bonifaz VIII*, p. 152 et seq.

The latter is from a German book entitled "From the Days of Pope Boniface VIII. One of the legal opinions of Popes modernized by Pope Leo in the year 1885 was the Famous Bull

“Unum Sactum” of Boniface VIII, “given for perpetual remembrance” and runs as follows: “Our Church” instead of “The Church” being used through this translation:

“Urged on by our faith, we are obliged to believe and hold that there is one holy, Catholic, and apostolic Church. And we firmly believe and profess that outside of her there is no salvation nor remission of sins, as the bridegroom declares in the canticles, ‘My dove, my undefiled, is but one, she is the only one of her mother; she is the choice of her that bare her.’ And this represents our mystical body of Christ, and of this body Christ is the head, and God is the head of Christ. In it there is one Lord, one faith, one baptism. For in the time of the Flood there was the single ark of Noah, which pre-figures the one church, and it was finished according to the measure of one cubit and had one Noah for pilot and captain, and outside of it every living creature on the earth, as we read, was destroyed. And our Church we revere as the only one, even as the Lord saith by the prophet, ‘Deliver my soul from the sword, my darling from the power of the dog.’ He prayed for his soul, that is, for himself, head and body. And this body he called one body, that is our Church, because of the single bridegroom, the unity of the faith, the sacraments, and the love of our Church. She is that seamless shirt of the Lord which was not rent, but was allotted by the casting of lots. Therefore, this one and single Church has one head and not two heads,—for had she two heads, she would be a monster,—that is, Christ and Christ’s vicar Peter and Peter’s successor. For the Lord

said unto Peter, 'Feed my sheep.' 'My,' he said speaking generally and not particularly, 'these and those,' by which it is to be understood that all the sheep are committed unto him. So, when the Greeks or others say that they were not committed to the care of Peter and his successors, they must confess that they are not of Christ's sheep, even as the Lord says in John, 'There is one fold and one shepherd.'

"That in her and within her power are two swords, we are taught in the Gospels, namely, the spiritual sword and the temporal sword. For when the Apostles said, 'Lo, here'—that is, in our church—are two swords, the Lord did not reply to the Apostles 'it is too much,' but 'it is enough.' It is certain that whoever denies that the temporal sword is in the power of Peter, hearkens ill to the words of the Lord which he spake, 'Put up thy sword into its sheath.' Therefore, both are in the power of our Church, namely the spiritual sword and the temporal sword; the latter is to be used *for* our Church, the former *by* our Church; the former by the hand of our priest, the latter by the hand of the princes and kings, but at the nod and sufferance of our priest. The one sword must of necessity be subject to the other, and the temporal authority to the spiritual. For the Apostle said, 'There is no power but of God, and the powers that be are ordained of God;' and they would not have been ordained unless one sword had been made subject to the other, and even as the lower is subjected by the other for higher things. For, according to Dionysius, it is a divine law that the lowest things are made by mediocre things to attain to the highest. For it is not according to the law of the universe that

all things in an equal way and immediately should reach their end, but the lowest through the higher. But that our spiritual power excels the earthly power in dignity and worth, we will the more clearly acknowledge just in proportion as our spiritual is higher than the temporal. And this we perceive quite distinctly from the donation of the tithe and functions of benediction and sanctification from the mode in which our power was received, and the government of the subjected realms. For truth being the witness, the spiritual power has the functions of establishing the temporal power and sitting in judgment on it if it should prove to be not good! And to our Church, and our Church's POWER, THE PROPHECY OF JEREMIAH ATTESTS: 'SEE, I HAVE THIS DAY SET THEE OVER THE NATIONS AND THE KINGDOMS TO PLUCK UP AND TO BREAK DOWN AND TO DESTROY AND TO OVERTHROW, TO BUILD AND TO PLANT.'

"And if the earthly power deviate from the right path, it is judged by the spiritual power; but if a minor spiritual power deviate from the right path, the lower in rank is judged by its superior; but if the supreme power (the Papacy) deviate, it can be judged NOT BY MAN, BUT BY GOD ALONE. And so the Apostle testifies: 'He which is spiritual judges all things, but He Himself is judged by no man.' But this authority, although it be given to man, and though it be exercised by a man, is not a human, but a divine, power given by divine word of mouth to Peter and confirmed to Peter and to his successors by Christ himself, who Peter confessed, even Him whom Christ called a rock. For the

Lord said to Peter himself, 'Whatsoever thou shalt bind on earth,' etc. Whoever, therefore, resists this power so ordained by God resists the ordinance of God, unless perchance he imagine two principles to exist, as did Manichaeus, which we pronounce false and heretical. For Moses testified that God created heaven and earth, not in the beginnings, but 'in the beginning.'

"Furthermore, that every human creature is subject to our Roman pontiff,—this we declare, say, define, and pronounce to be altogether necessary to salvation."—*History of the Christian Church*, by Schaff, Vol. V, Part II, p. 25.

The opinions of the Popes were taken as law down through the ages, but lest they be not exactly understood by Princes, Kings and Peoples, they were taken care of or codified, if I may be permitted to use that term for want of a better, by cunningly worded "Dogmatic Decrees" emanating from a council held at the Vatican and convened by Pope Pius IX in the year 1870. It would be well to read both chapters 3 and 4, but I will quote from Chapter three as given in Cardinal Farley's translation changing the Roman expression "The Church" to the proper American rendition "Our Church:"

"Hence we teach and declare that by the appointment of our Lord our Roman Church possesses a superiority of ordinary power over all other churches, and that this power of jurisdiction of our Roman Pontiff, which is truly episcopal, is immediate; to which all, of whatever rite and dignity, both pastors and faithful, both individually and collectively, are bound, by their duty of hierarchial subordination and true obedi-



ence, to submit not only in matters which belong to faith and morals, but also in those that appertain to the discipline and government of our Church throughout the world, so that our Church of Christ may be one flock under one supreme pastor through the preservation of unity both of communion and of profession of the same faith with our Roman Pontiff. This is the teaching of Catholic truth, from which no one can deviate without loss of faith and of salvation.”—Dogmatic Canons and Decrees (New York, 1912), bearing the Imprimatur of Cardinal Farley, pp. 247, 248.

“If, then, any shall say that our Roman Pontiff has the office merely of inspection or direction, and not full and supreme power of jurisdiction over the universal Church, not only in things which belong to faith and morals, but also in those which relate to the discipline and government of our Church spread throughout the world; or assert that He possesses merely the principal part, and not all of the fullness of this supreme power; or that this power which He enjoys is not ordinary and immediate, both over each and all the Churches, and over each and all the pastors and the faithful—let him be anathema.”—Id., p. 250.

Therein is defined the Sovereign power over States claimed by this Pastor. Were the 764 prelates then assembled, in 1870, considering religion or political power? The Hon. Wm. E. Gladstone saw fit to discuss this matter and as he was a wide-awake man, and at one time Premier of the English Realm, I may be permitted to quote from his tract, “The Vatican Decrees in Their Bearing on Civil Allegiance,” pages 28 and 29:



“Even, therefore, where the judgments of the Pope do not present the credentials of Infallibility (chapter 4), they are unappealable and irreversible (chapter 3): no person may pass judgment upon them; and all men, clerical and lay, dispersedly or in the aggregate, are bound truly to obey them; and from this rule of Catholic truth no man can depart, save at the peril of his salvation. Surely, it is allowable to say that this Third Chapter on universal Obedience is a formidable rival to the Fourth Chapter on Infallibility. Indeed, to an observer from without, it seems to leave the dignity to the other, but to reserve the stringency and efficiency to itself. The Third Chapter is the Merovigian Monarch; the Fourth is the Caroligian Mayor of the Palace. The Third has an overawing splendor; the Fourth, an iron grip. Little does it matter to me whether my superior claims infallibility, so long as he is entitled to demand and exact conformity. This, it will be observed, he demands even in cases not covered by his infallibility; cases, therefore, in which he admits it to be possible that he may be wrong, but finds it intolerable to be told so. As he must be obeyed in all his judgments, though not “*ex-cathedra*,” it seems a pity he could not likewise give the comforting assurance that they are all certain to be right.

“But why this ostensible reduplication—this apparent surplusage? Why did the astute contrivers of this tangled scheme conclude that they could not afford to rest content with pledging the Council to infallibility in terms which are not only wide to a high degree, but elastic beyond all measure?

“Though they must have known perfectly well

that 'faith and morals' carried everything, or everything worth having, in the purely individual sphere, they also knew just as well that, even where the individual was subjugated, they might and would still have to deal with the State."

"In medieval history, this distinction is not only clear, but glaring. Outside the borders of some narrow and proscribed sect, now and then emerging, we never, or scarcely ever, hear of private and personal resistance to the Pope. The manful 'Protestantism' of medieval times had its activity almost ENTIRELY IN THE SPHERE OF PUBLIC, NATIONAL, AND STATE RIGHTS. TOO MUCH ATTENTION, IN MY OPINION, CAN NOT BE FASTENED ON THIS POINT. IT IS THE VERY ROOT AND KERNEL OF THE MATTER. INDIVIDUAL SERVITUDE, HOWEVER ABJECT, WILL NOT SATISFY THE PARTY NOW DOMINANT IN THE LATIN CHURCH; THE STATE MUST ALSO BE A SLAVE."—Pages 28, 29. Gladstone.

In addition to universal authority or Sovereignty defined in Chapter three the decree of Infallibility of Chapter four fixes it so that perchance there is any error in the logic of Chapter three, no loyal Catholic can bring the error to light, the Church being infallible can not suffer itself to be told it is wrong. The following summing up of Chapter four is given, quoting from Dogmatic Decrees, pp. 256, 257:

"Therefore, faithfully adhering to the tradition received from the beginning of the Christian faith, for the glory of God our Saviour, the exaltation of the Catholic religion, and the salvation of Christian people, the sacred Council approv-

ing, we teach and define that it is a dogma divinely revealed: that our Roman Pontiff, when he speaks 'ex-cathedra,' that is, when in discharge of the office of pastor and doctor of all Christians, by virtue of his supreme Apostolic authority, he defines a doctrine regarding faith or morals to be held by universal Church, by the divine assistance promised to him in blessed Peter, is possessed of that infallibility with which the divine Redeemer willed that our Church should be endowed for defining doctrines regarding faith and morals; and that therefore such definitions of our Roman Pontiff are irreformable of themselves, and not from the consent of the Church.

"But if any—which may God avert—presume to contradict this our definition: let him be anathema."\*—Dogmatic Canons and Decrees, pp. 256-7.

\*Let him be anathema means let him be damned.

And from Encyclical Letters:

"But if the laws of the State are manifestly at variance with the divine law, containing enactments hurtful to our Church, or conveying injunctions adverse to the duties imposed by religion, or if they violate in the person of our Supreme Pontiff the authority of Jesus Christ, then truly to resist becomes a positive duty; TO OBEY, A CRIME."—Great Encyclical Letters, p. 185.

This Man-God says to obey the law of the land is a crime if the law is "hurtful to our church."

This Man-God says it is a "positive duty to resist the laws of the State of Iowa if the Man-God

sitting on the Tiber makes it manifest to the Roman Catholic citizen that the State of Iowa has passed a law which is according to his ideas "at variance with the divine law."

It is beyond dispute that this same Man-God is teaching in his established parochial schools that Governors of states should practice the Catholic religion. In His manual of Christian Doctrine question 119 reads, "What, then, is the principal obligation of heads of states? Answer: Their principal obligation is to practice the Catholic religion themselves, and, as they are in power, to protect and defend it." In one of Pope Leo's letters he again says the church would bring forth more abundant fruits if she enjoyed "the patronage of the public authority."

A further quotation from Pope Leo's Encyclical letter is: 'And just as the end at which our Church aims is by far the noblest of ends, so is its authority, nor can it be looked upon as inferior to the civil power, or in any manner dependent upon it.'—Great Encyclical Letters of Pope Leo, page 112.

In these tangled decrees there are three claims put forward: First—Their church officers endeavor to get out from under any moral obligation to listen to the laws of Iowa or of the United States if such laws "are at variance with the divine law."

Second: Their supreme church-head is the only man capable of determining the divine law; that this enviable and capable position the head of this particular church has held since the days of Peter, from one Monarch to the next, Pope after Pope down to the present time.

Third: That in his pronouncements of what

is the divine law he may not be questioned, because all of his church members, whether they owe allegiance to our civil government by an oath taken upon the Book of Divine Law, owe a certain higher allegiance to their Pope which they cannot break without "loss of faith and loss of salvation."

Let us examine the history of the descent of this Monarchical power down through the descending line of Popes, from the days of Peter, citing instances where infallibility seems to lapse.

Was not Pope Honorius a heretic? Sundry general councils and about one hundred and forty Popes condemned him as such. Leo II wrote the Bishops of Spain that ex-Pope Honorius was damned for his heresy. Pope Stephen VI disinterred the body of Pope Formosus, condemned him, went through the form of striking the head from the body, and annulled his ordinations. In these two cases Pope Honorius and Pope Formosus were infallible for a season only, but for that season, according to the declarations of Leo XIII, they were surely infallible, after which their infallibility was eclipsed by a greater infallibility. The doctrine of infallibility of the council in 1870 therefore was valueless and of no account from a religious standpoint, and one must conclude that its choice at that time was for political purposes and political effect, because history had proved it to be a lie and therefore of no value ethically or of value to the priesthood. Pope Leo V deposed Pope Christopher. John XII deposed Leo VIII, then John himself was deposed by a council, and Leo VIII, being restored, degraded Pope Benedict. John XXII publically preached that the souls of the Just, though free from every



stain of sin, were not admitted to the beatific vision until the last day; this being contrary to prior teachings of Rome, he was accused of heresy and his doctrine condemned. John retracted, but his successor, who was also accused of heresy, published the condemnation of John's doctrine *ex-cathedra*. From 1378 to 1417 there were always two or three rival Popes, and the unbroken succession of the Apostolic line of Popes from Peter down to the present Pope (and all of them and their opinions by the latest of Popes declared to be infallible); this line of succession from Peter, I say, is bolstered up by an appeal to those who for centuries were debarred from having any voice in church teaching or church government. John XXIII, who denied a future life and the resurrection, and who according to Pope Leo XIII and the vatican council must have been infallible when he made the declaration, was deposed by the council of Constance. The same council deposed Gregory XII and also deposed Benedict XIII for the crime of schism and heresy. Eugene IV was likewise deposed by the council of Bosle for obstinacy, schism and heresy. Popes deposed and condemned Popes *ex-cathedra*. Councils declared their own superiority to Popes, and degraded and deposed Popes, condemning them for heresy. What sign of papal supremacy and infallibility do we find in all this? Pope Adrian VI, in a work published after he became Pope, says, "It is certain the Pope can err even in matters of faith, asserting heresy in his determination or decree; for many of the Roman pontiffs were heretics."

History having made it impossible to put the doctrine of infallibility to any good and accept-



able use in the Catholic religion where the priesthood knew it to be a fallacy by their own historic writers; the question naturally arises, for what end or purpose was it injected into the Canon Laws in 1870 by the Vatican Council? The Cardinals, Bishops and Priests being educated could not be fooled; the laity being ignorant and not being able to read and translate the history written in the Latin language can be fooled. It is my claim that it was introduced to put in the minds of the common people an idea that the officers of their church are in a commanding position over princes and governments and thus deaden if not entirely kill the civil allegiance of the ignorant laity, whenever their church saw fit to exercise their infallibility, militantly against a heretic government.

England is a heretic government, Sin Fien is not.

America is a heretic government.

Sin Fien text books are used in the Catholic Parochial schools in America.

Why?

Another Roman Catholic authority is Dr. S. B. Smith, who, in his thesis on the Canon Laws, p. 227, speaks as follows:

"In whatsoever things, whether essentially or by accident the spiritual end—that is, the end of our Church—is necessarily involved, in those things, though they be temporal, our Church may by right exert its power and the civil state ought to yield. \* \* \* In this proposition is contained the full explanation of the indirect spiritual power of our Church over the state. The proposition is proved: I. From reason.—Either our Church has an indirect power over the state,

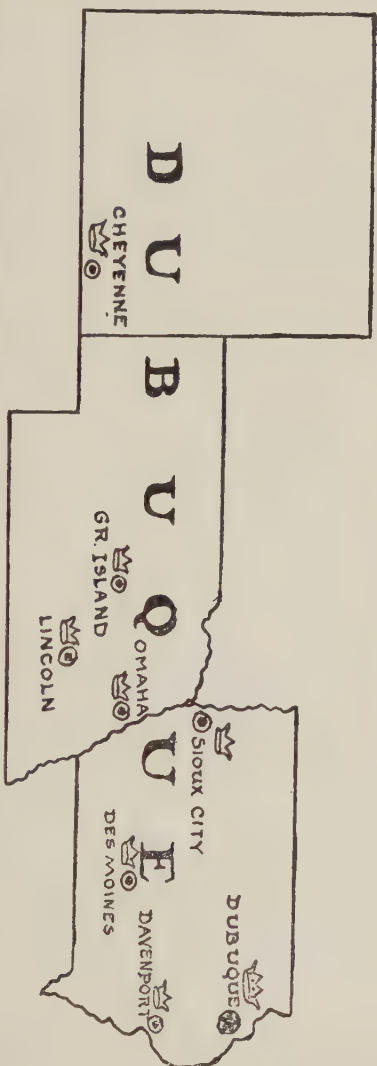
or the state has an indirect power over our Church. There is no alternative. For, as experience teaches, conflicts may arise between Church and state. Now, in any question as to the competence of the two powers, either there must be some judge to decide what does and what does not fall within their respective spheres, or they are delivered over to perpetual doubt and to perpetual conflict. But who can define what is or is not within the jurisdiction of our Church in faith and morals, except a judge who knows what the sphere of faith and morals contains and how far it extends? It is clear that the civil power can not define how far the circumference of faith and morals extends. To do this it must know the whole deposit of explicit and implicit faith. There, our Church alone can fix the limits of its jurisdiction; and if our Church can fix the limits of its own jurisdiction, it can fix the limits of all other jurisdiction—at least, so as to warn it off its own domain. Hence, our Church is supreme in matters of religion and conscience; and knows the limits of the competence of the civil power.”

Discussion of Sec. 481 of the Canon Law by Dr. Sebastian B. Smith, page 227.

I again repeat there is no dispute between the Catholic and the anti-Catholic regarding where that church stands on democratic government.

For the purpose of political as well as religious administration, the powers that control Catholicism have divided the soil of the United States into dominions or diocese and we find the State of Iowa, located within the papal state or diocese of Dubuque. Nothing is taught in the parochial schools of that state where political

## THE DIOCESE OF DUBUQUE



Map of a midwest Papal State showing the capitol located at Dubuque, Iowa, and the location of the subpapal thrones, all bowing to the triple crown at Rome.

ideas are firmly rooted in the mind of future voters, unless it is first shown to be agreeable to the crown at Dubuque.

Map of midwest Papal State showing the capitol located at Dubuque, Iowa, and the location of the subpapal thrones all bowing to the triple crown at Rome.

If the anti-Protestant forces were willing to be just and fair toward our Protestant peoples and our governments, there would not be so much need of enlightenment nor need of discussions of their declarations. But they are continually committing themselves to intolerance and teaching the lay members intolerance, as you will see by "The Forum" of April, 1888, page 132:

"Emile de Laveleye, the Belgian publicist, tells us that a Roman Catholic writer, the most highly approved at Rome, Mr. Louis Veuillot, says, cynically: 'When there is a Protestant majority we CLAIM religious liberty, because such is THEIR principle; but when we are in majority we REFUSE it, because that is OURS.'"—The Forum, New York, April, 1888, page 132.

Note the glaring inconsistency of the statements of our own "Big Men" when made without regard to truth or the facts of history. Such statements are the best advertising anti-Protestant politicians can ask for. These loose statements serve as admirable camouflage behind which Jesuits may hide while they train their guns upon our necessary institutions. I give below two statements, run together so that the untruth of the one appears in all its ugliness.

"Instead of being a reason why you can not be patriotic, loyal sons of the United States, willing to yield up your lives if occasion calls, the fact

that you are members of the Roman Catholic Church in the United States is an assurance that you are such patriotic, loyal citizens." "The Roman Catholic is to wield his vote for the purpose of securing Catholic ascendancy in this country. All legislation must be governed by the will of God unerringly indicated by our Pope. Education must be controlled by our Catholic authorities, and under education the opinions of the individuals and the **utterances of press** are included. Many opinions are to be forbidden by the secular arm, under the authority of our Church, even to war and bloodshed."

The first paragraph stating that a citizen of the Roman Catholic Church may be as loyal to our government as he sees fit, was made in 1911 by a former President of the United States. The second statement that a citizen of the Roman Catholic Church must use his vote to secure his ascendancy over his neighbors, (citizens not of the Catholic Church) in order that opinions may be "forbidden even unto war and bloodshed," was made by "The Catholic World," which was and is a great American-Papal organ. Under the code of ethics of some politicians, if the President used this false statement to gain votes, he is excusable. If, on the other hand, he is ignorant of the history and teachings of Papal jurisprudence, he is **absolutely** inexcusable. No "Big Man" has a right to be **uninformed**, and should be held accountable for such misstatements because of their advertising value to the enemies of our institutions.

## CHAPTER 13

### NEWSPAPER "PLATE STUFF" DESERVES CAREFUL AUDITING

#### MISCONCEPTIONS OF PROMINENT MEN

Dr. Frank Crane, who is instructive and entertaining on topics, generally, seems to be not at all lucid when writing about the Papacy.

In an article in the Des Moines Capital on June 20, 1921, he chooses the following words for opening: "When the Pope speaks we ought to listen," and for closing words, "The Irish question will never be settled except as His Holiness has suggested." The Doctor also gives the full letter of the Pope to Cardinal Logue of Ireland setting out the desirability of peace, the principal exhortation of that Sovereign being contained in the following paragraph:

"Mindful therefore of our **Apostolic Office** and moved by **Charity** which embraces all men, we **exhort** the English as well as the Irish, to calmly consider whether the time has not arrived to abandon violence and treat on some means of mutual agreement."

One wonders how the messages of the anti-Christ and of the Christ Jesus in these later days are so easily made to harmonize, as in the opinion of Dr. Crane, which is as follows:

"The Pontiff but reiterates the very gist and soul of the message of the great founder of the church. If there is any one thing that Jesus stood for it was that violence is of no avail."

This is the opinion of Dr. Crane, but what is the opinion of the general public about the Pope's



fidelity when they learn to what extent he has used the power placed in His hands by the law-making body of his church.

Chapters three and four of the "Dogmatic Decrees" of the last Vatican Council which convened in the year 1870 give the Pope full authority over his subjects in "Faith and Morals" and also power over them **in everything else.**

The Pope can speak to his people "ex-cathedra" and they must obey, or go to a place invented and patented about the same time and called purgatory. What is to be gained by Him speaking in any manner except "ex-cathedra" is more than the public can understand. No other Monarch can use without infringement of letters-patent the threat of graduated or eternal punishment after death, which the Pope can use on his subjects for disobedience to His commands. If the Pope speaks one way for publication and in another way "ex-cathedra" we lose confidence in the gentleman. If he remains silent, "ex-cathedra" and gives out newspaper exhortations on a question, just where does he then stand on that question?

Just why does this great church make a secret treaty during the war with Germany at the time she is openly talking peace. The Camera of Truth reveals the church in three distinctly different attitudes at one and the same time, and they are: She is secretly for war, professes to be for peace, and is silent "ex-cathedra." To get this picture three cameras are trained upon his Lordship from three different angles and all three touched off by the electric spark at the same instant. They show him for war, for peace, and silent "ex-cathedra." Allow me to digress long

enough to quote the writings of Father Phelan of St. Louis in the leading Roman Catholic paper, the "Western Watchman," of that city, during the great war.

August 27, 1914, "From a European war, it has been said, Cardinal Rampolla expected the settlement of the Roman question. In the struggle against Napoleon in 1815 the Roman Pontiff got back his liberty and his temporal possessions. Why not then when nations fall foul of each other, and thus help honest men to come into their own."

(Note.—Not much exhortation for peace here. An acknowledgement that in 1815 worldly "possessions" tempted him from the paths of Peace.) One week later the same paper, on Sept. 23, 1914, states:

"The late Cardinal Rampolla always said that a general European war would undoubtedly restore Rome to the Pope. If Italy does not get into this war while it is on she will have to get out of Rome when it is over."

(Note.—Not any exhortation for peace in that week's issue. Just watchful waiting on the side lines, a sincere hope that Italy will be called on to the field. It looks as if the Pope and his priests were enjoying the game. Cardinal Rampolla was getting down to be what is commonly called a "fan.")

The week following the same paper on Sept. 10th, 1914, states:

"France has rescinded her decrees of banishment directed against the Religious Orders, and restored the Chaplains to her fleet. Next the law of separation will be repealed, and the French Embassy at the Vatican will be restored. All to

culminate in the restoration of Rome to the Pope."

(Note.—One of the "Pope's Own" betting his money on War, not Peace.)

Let us get it clear in our minds what power or authority is given to a Pope. As above stated the last Vatican Council conferred upon Him the right to command his subjects in all matters of **violence**, and every good Roman Catholic concedes to the Supreme Pontiff that right to command. He, therefore, has a right to command Cardinal Logue and through him every Bishop, Priest and lay-member of his Church. If the Pope would speak "ex-cathedra" that it is his wish that violence should cease in Ireland, his wish would become a law to all Roman Catholics in Ireland, and so far as they are concerned there would be no further violence. Why the Pope does not wish to **stop** the violence "ex-cathedra" instead of appealing through Cardinal Logue, and have the appeal printed in the public press, I do not know. There never has been a time since July 18, 1870, when the Irish would not have been changed from lawless to law-abiding citizens in matters pertaining to civil government by a command "ex-cathedra" from the Pope in power at the time. There is not a Bishopric in Ireland where the political rapine and murder committed in recent years by Roman Catholic subjects could not have been controlled and averted by the exercise of the powers vested in the Pope by the last Vatican Council.

Students of the Bible and of international law cannot understand why the sovereign of a "Divinely established and admirably constituted society" like the Catholic Church, and this sov-

ereign a representative in the flesh of Jesus Christ—will not use for peace the political power given him by the Vatican Council July 18th, 1870. Why will he not use his influence to compel those who await his order “*ex-cathedra*” to “abandon violence”? Why does he “appeal” and “exhort” others and refrain himself from exercising the authority sacredly entrusted to him by the Council of 764 admirable prelates from all parts of the world which made up the Vatican Council of 1870?

I always feel like asking anyone who lauds the action of the Pope in time of war, “How would you proceed, vested with like sovereignty? If you had power to compel peace by commands “*ex-cathedra*” delivered to friends, would you neglect to do this, and choose rather to “exhort” those with whom you have no influence, and with whom you and your predecessors have stood perpetually in evil repute?

Whether the Pope desires to “strafe” England and make her trouble, or whether he is for peace in Ireland is a matter of opinion. What the Pope sends out “*ex-cathedra*” will tend to determine what the priests and people of Ireland perform in consequence of the Pope’s expressions, and the performances in Ireland will govern the formation of final opinion of the thinking people of the world, as to the holiness of the gentleman, who has this power to speak “*ex-cathedra*” to his subjects. On the contrary, any self-laudatory newspaper article coming from the Pontiff and addressed to Cardinal Logue does not count. If the Pope speaks “*ex-cathedra*” He commands His people, and they obey. If He speaks otherwise,

leaving His people in doubt as to His intent, who then should listen?

I wonder if Dr. Crane has ever read the following statement of the Hon. W. E. Gladstone before his death in 1898:

“There is a fixed purpose among the secret inspirers of Roman policy to pursue, by the road of force upon the arrival of any favorable opportunity, the favorite project of re-erecting the terrestrial throne of the Popedome. \* \* \* The existence this day of the policy, even in **bare idea**, is itself a portentous evil. I do not hesitate to say that it is an incentive to general disturbance, a premium upon European wars. I warn my countrymen against the velvet paw and smooth and soft exterior of a system which is dangerous to the foundations of civil order.”

Thus spoke Gladstone, once Premier of the English realm, a man of as clean Christian character as any man who ever sat upon a pontifical throne or wore the royal purple.

## CHAPTER 14

### ANOTHER PAPAL ADVERTISEMENT COOLIDGE RECEIVED POPE'S MUSICIANS

The following appeared in the Associated Press:

Washington, Oct. 26.—Members of the Sistine Chapel choir, an organization of men and boys who furnish music at vatican ceremonies, and who are on a tour of the United States, were received by President Coolidge today, and in return for the reception sang a short selection in Italian entitled "Long Live President Coolidge."

The Sistine Chapel is situated in the south-westerly corner of the Vatican group of buildings, and is the edifice to which the Pope retires for worship either of God or of the Pope, as the case may be. It was erected in the year 1473, is forty-five feet by one hundred thirty-three feet in size and is very beautifully and artistically decorated with frescoes. On the right are six pictures representing incidents in the life of Christ. On the left are six from the life of Moses, as follows:

1. Moses and his wife journeying to Egypt.
2. Moses kills the Egyptian.
3. Pharaoh's destruction in the Red Sea.
4. Moses receives the law on Mt. Sinai.
5. Destruction of the company of Korah and the sons of Aaron.
6. Moses as a law giver.



On the right:

1. Baptism of Christ.
2. Christ's Temptation.
3. Vocation of Two of the Disciples.
4. Sermon on the Mount and the curing of the leper.
5. Christ giving all of the keys to one of the disciples.
6. The Last Supper.

Additional paintings and frescoes by eminent artists, including the great and gifted Michael Angelo, render this Chapel one of the most beautiful, if not the most perfect in existence. The choir is conceded to be far above par in its excellence, and is one of the drawing cards for the many rich and titled visitors who travel to Rome, and many are the lira which find their way into the treasury of the organization through the drawing power of this Chapel choir of boy voices. The guide will allow you to see the beauties of the Sistine Chapel, but if you are properly vouched for you may be taken thence through the beautiful hall known as the "Sala Regia," which as the name implies was built for the reception of reigning (Regia) kings and ambassadors.

The "Sala Regia" is an ante-room to the Chapel which is especially decorated to create an impression of the Pope's power, and to strike terror to the heart of any sovereign who fails to bow down to that power.

The decorations of this ante-room are very beautiful. Omitting at this time a description of the first picture we find No. 2 depicts the consum-

mation of an alliance of the King of Spain with Pope Paul.

No. 3. A battle in 1571 (name obliterated) in which the Vatican was interested.

No. 4. Pope Gregory VII absolving King Henry IV.

No. 5. The Conquest of Tunis.

No. 6. Return of Gregory III and the absolution of Barbarossa.

All of these from No. 2 to 7, inclusive, speak of the spiritual and temporal power of the Sovereign in whose ante-chamber we stand. He is advertising himself a protector for kings, and he is able to take them up a high mountain and from its top can show to them the flowing rivers of wealth and influence which empty into the coffers of the Holy See. If Kings have made mistakes or a bad bargain they can seek absolution at this throne, and by appealing to the Holy Father over the heads of the outraged people who are their subjects, have all such mistakes cured at once, or such a king can be released from the keeping of a treaty by being absolved. Many take advantage of this offer. If a ruler shrank from an alliance with the Pope, there was yet another picture (No. 1, which we have not described) to which his attention was called in this, the ante-room to the Sistine Chapel. This picture depicts the awful result of disobedience to the Pope, and what any king or people may expect who will not render submission (in a political way). This picture delineates the horrors of the massacre. If you are adept at deciphering fading inscriptions you might be able to make out

“STRAGES HUGENOTTORUM”

which at one time stood out brazenly proclaiming

the massacre of St. Bartholomew. This incident in French history was a slaughter by the Catholics on the night of St. Bartholomew's day on August 24, 1572. France had been plunged into civil war, but at this time the Protestants and Catholics were nominally at peace. At the command of Catherine De Medici, who was the mother of the King, a midnight bell gave the signal for the Catholics to fall upon their neighbors unaware.

DeColigni, the venerable leader of the Huguenots, and many thousand Protestants were slain. Companies of soldiers ran from house to house butchering and killing, flinging the dead bodies of the slain into the streets. The butchering was continued for many days, and orders were sent into the provinces to exterminate the "Protestant root and branch."

At Rome the slaughter was reported as a great victory over the Huguenots and the Pope ordered a TE DEUM to be chanted in every church in Christendom and a medal struck off commemorating the victorious event. The authorities estimate the number of slain at from 30,000 to 70,000.

Psychologically the visiting king is invited to take his choice between absolution with peace, or alienation from the Pope, in which case his government always stands in the shadow of massacre, war, political unrest, I. W. W.ism or anarchy, in measure according to the immediate capability of the Pope's agents in that particular political subdivision.

The United States has never sought absolution at the hands of the Pope, and in consequence no rapprochement of North and South could be ac-

complished and the Jesuits brought about civil war over the Negro question. We now have unhealthy and unseemly opposition to our constitution by Catholic Governors of States; we have open pronouncements against our form of government and against all churches which are not Catholic and over whose threshold 80 per cent of our population pass to worship.

The encyclical letter of Leo XIII given at Rome April 20, 1884, is such a pronouncement, and upon perusal proves to be to the United States a declaration of war and the signal for a crusade against the rights of individuals, singly or collectively; against the separation of the church from the enjoyment of special favors to be granted by the State; against the subrogation of the church to certain legitimate functions and activities, against education without sectarian influence; against all the great fundamental doctrines upon which, as upon a rock not to be shaken by any enemy, the foundation of our Democracy rests; against the rights of the people to depose cruel and oppressive rulers, and worthless judges; against the popular exercise of free speech, free press, and free thought; and against all constitutional government. This encyclical letter was a declaration of war, an edict "ex-cathedra" of the Holy Father, arraying all faithful Catholics in the United States against their Protestant neighbors, and against the principles of our Government, of which Government these faithful Catholics are supposed to be a part.

Until the picture of St. Bartholomew is erased from the walls of all Vatican buildings, and until the Pope at Rome changes his attitude toward our constitution and our Government no choir from

the Vatican precincts should be welcomed to this country by a Catholic subject of the United States who desires to be true to our Constitution and our Government.

It was current talk upon the streets of Washington, D. C., October 26th, that vesper services were to be held by this visiting choir at St. Patrick's Church, and that the Identical TE DEUM would then be sung that was ordered by the Pope in 1592 to be sung in all Catholic Churches to commemorate the victory over the Heretic on St. Bartholomew's night. If such is the case it is to be hoped that loyal American citizens refrained from attendance at St. Patrick's Church.

One of the State Officers was invited to accompany a parade on St. Patrick's day, March 17, 1923, but refrained. The streets were lined with spectators wearing the "Green" and the Catholics of the city would be sure to capitalize the appearance of certain State Officials leading in any parade on St. Patrick's Day.

The following correspondence passed on the subject:

To Mr. \_\_\_\_\_

A State Officer.

The Argonne Post has invited the State Executive Council to lead the parade today. We leave here in Mr. \_\_\_\_\_ automobile at 11:50 o'clock.

Hope you can go.

\_\_\_\_\_  
Signed by a State Officer.

Received 3/17/1923 at 11:40 A. M.

Office of \_\_\_\_\_

State of Iowa

Des Moines, Iowa.

March 17, 1923.

Hon. \_\_\_\_\_

State House.

Dear Sir:

Regarding the parade today, beg to say that I am sorry time was not given the Executive Council in which to consider the advisability of officers of the State of Iowa accepting a leading part.

Since the disclosure of the attitude of Ireland toward our sailors during the World War I have purposed in my heart to appear in no St. Patrick's day parade unless to demonstrate in favor of our ally, England, or in a counter-demonstration to things Catholic and Irish.

I have not yet forgotten the treatment accorded our sailors in Irish ports, nor the directorate of the Irish Catholic names appearing upon the stationery of the German-American Peace Party which became active just when American and English and French soldiers were forcing the Crown Prince and his cohorts out of the Argonne district.

Very respectfully,

\_\_\_\_\_  
A State Officer.

Des Moines, Iowa.

March 19, 1923.

Hon. \_\_\_\_\_

\_\_\_\_\_ Building.

My Dear Mr. \_\_\_\_\_

I am just in receipt of your letter of the 17th instant, and I am quite surprised at some of the



suggestions it contained. The parade on Saturday in which the Executive Council was invited to participate, was in no sense an observance of the anniversary to which you refer, but was a demonstration organized and conducted by the American Legion for the double purpose, as I understand it, of celebrating the recent Bonus victory in the Supreme Court, and of inducing ex-service men to unite in membership with Argonne Post.

I doubt if one in a thousand of those who marched in the procession, or witnessed it, distinguished whether the occasion was upon St. Patrick's Day or Saints John Day.

Very truly yours,

---

A State Officer.

On St. John's Day no one wears the Shamrock, while on St. Patrick's Day the "Green" is worn by the devotees of St. Patrick; and many on the side-lines wore such colors on March 17, 1923, the day in question.

Evidently the officer did not wish to give official recognition to, or be used as an exhibit in, a parade on that day.

## CHAPTER 15

### CATHOLIC PRIESTS IN IOWA POLITICS

Early in the year 1922 a "Revenue Bulletin" was sent out by the Treasurer of State, but not broadcast as propagandists have hoped to make it appear. It was sent to no one whose feelings would be hurt by the statement therein contained, which read "there seems to be something in the oath a priest takes or in his training that tends to make him AT TIMES disregard the common law requiring him to pay tribute to the State." It was not the desire to wound the feelings of individuals. I regard the feelings of others, but not so my political enemies, as you shall see. Late in the month of May and early in June, just prior to the primary election, my enemies sent out a garbled and untrue copy of the "revenue bulletin" and by inserting new matter and then sending the bulletin direct to the Catholic priests made the latter seem very abusive.

The part of the bulletin which was changed then read as follows: "Tends to make him at ALL times disregard the common law," etc. The insertion of the word "all" made the letter very objectionable.

This piece of political literature was printed to represent a typewritten letter, my name was affixed, and the letter so sent that it seemed to come direct from my office.

At once telegrams and letters came pouring in from priests from many points widely separated, showing that it went out quite generally over the State.

Some of these letters are given, omitting names and locations to save embarrassment to the writers.

I have no quarrel with them as individuals, but I do have with their church that enters politics.

\_\_\_\_\_, Iowa.

June 2nd, 1922.

W. J. Burbank,  
Des Moines, Iowa.  
Dear Sir:

I recd. a mean letter from your office this morning. It reminds me very much of the dirty sheet published in Mo. called the "Menace." I object strongly to the uncalled for statement in your letter—namely: "There seems to be something in the oath a priest takes or in his training that tends to make him at all times disregard the common law requiring him to pay tribute to the state."

I am a priest born in the State of Iowa, and I defy anyone to say that I disregard any law whatever. I would like to have anyone in this country come up to me face to face and say a dirty thing like that to me. Every Protestant man in this town will prove that there is no one in this town who does more for law enforcement than I do. And I have been here sixteen years. I am showing your letter to everyone in this town and will do all in my power to circulate it all over.

It seems through bigotry one case justifies a sweeping accusation.

P. S.—The statement you used about priests taking an oath which tends to make them AT

ALL TIMES disregard the common law, etc., is one of the worsed kind of lies, and I am certainly that a letter like yours comes from a man holding a state office.

\_\_\_\_\_, Ia.  
2/6/22.

Mr. W. J. Burbank,  
Des Moines, Ia.  
Sir:

Your communication of January 1, 1922, just reached me. Thanks truly for knowledge conveyed in that missive. I am indeed glad that there is in that big office—the State Treasurer's, at Des Moines—such a careful custodian of the law. Every teacher of the supreme law of God from whom all law and order comes, will and ought to be proud of this fact. I have written "FACT," no I will take that back, somewhat at least, for I fear indeed for the treasury in the hands of one who is so BROAD as to sweepingly indict TWENTY THOUSAND GENTLEMEN (there are about 20,000 priests in the United States alone), because of the negligence of PAID STATE OFFICIALS who overlooked reporting the death of a citizen. Too bad his ghost could not come back to tell you.

I do not care to overstep my duty in reporting deaths to you. Neither do I care or want to pry into the private affairs of others or have any confidential correspondence but what is strictly "above board."

The OATH that priests take is similar to that which the KNIGHTS OF COLUMBUS take, "TO teach strict justice, to protect the weak as well as the strong, to show by word and example that

they are true followers of Jesus Christ—true, noble, Christian men, real patriots in peace and in WAR.” In contradistinction to your friends KNIGHTS OF LUTHER, etc., who absconded in wartime except to oppose our government when possible, who run from the narrowest particulars to the widest generalities, whose doctrine is to slander, whose teaching is ill-will, whose object is to create disunion.

If you will be enlightened, I am enclosing for your information an epitome of Catholic teaching on the fourth commandment of God. Of course you may not believe in this teaching, especially number 364.

“Ill fares the land to hastening ills a prey,  
Where BUGS accumulate and GENTLEMEN  
decay.”

Yours for justice,

---

Accompanying one of the letters was a copy of the supposed bulletin with the notation in ink, “Lies and calumnies, and you know it.”

I give in full the bulletin as my enemies sent it out:

REVENUE BULLETIN  
STATE HOUSE

Des Moines, Iowa.  
January 1, 1922.

Dear Sir:

In the enforcement of the Inheritance Tax Law it comes to light that we have those among us who do not respect our laws, or wish to contribute their just share toward the common burden of taxation.

The following case I wish to bring to your attention. About one year before I came into the

State Treasurer's office a Catholic priest died leaving a large estate to his brothers and sisters, he having no children. All of the property was subject to a tax of 5%. One brother was also a priest, and neither the death nor the estate was reported to any official so that tax could be figured. After I had been in office about three months one of my men learned of the evasion, but the true state of affairs was not found out until I had held a court of investigation in the three different counties where the heirs live. We could not get the brother priest into court for the reason that he lives in the State of Kansas. The courts gave us a lien for inheritance taxes of \$7,000 against good Iowa land and it will have to be paid.

In order to aid the State in the enforcement of its revenue laws upon all alike, I ask that you report direct to this office the death of any priest or any other person leaving property subject to such a tax when the same is hidden and not reported to the proper officers, and your information will be held strictly confidential.

THERE SEEMS TO BE SOMETHING IN THE OATH A PRIEST TAKES OR IN HIS TRAINING THAT TENDS TO MAKE HIM AT ALL TIMES DISREGARD THE COMMON LAW REQUIRING HIM TO PAY TRIBUTE TO THE STATE.

Last year there was collected over \$600,000.00 in Inheritance taxes, and it is my intention that no partiality be allowed any person or any class, and your co-operation will be appreciated while I am on the firing line looking after the interests of the State in these matters. It is my desire that the laws be enforced so that the



revenues of the State do not suffer. As the Judge says:

"Ill fares the land to hastening ills a prey,  
Where laws accumulate and their Teeth decay."  
Yours for Law Enforcement,  
W. J. Burbank,  
Treasurer of State.

BISHOP'S HOUSE  
2000 Grand Avenue  
Des Moines, Iowa

Hon. W. J. Burbank,  
State Treasurer,  
State House, City.  
Dear Sir:

I received a rather curious letter from you the other day; perhaps it was not intended for me, as I see it is dated January 1st, 1922. It may be that some of your clients betrayed your underground confidence.

It is headed "Revenue Bulletin," but in reality it is a propaganda of prejudice, franked by the State, for your own personal purposes.

Your pretended zeal for "law enforcement" would be highly commendable if sincere; but in this case it is only a peg for you to hang class hatred on.

In a lengthy paragraph you develop the alleged case of a Catholic Priest's estate on which, by your vigilance, "you obtained a lien for \$7,000 on good Iowa land" for inheritance taxes—which is merely an imaginary scenario for the dupes of your correspondence school, many of whom might be led to believe that such things could happen as the State Treasurer explains it.

The choice morsel of hate and bigotry, how-

ever, is in your statement that "there seems to be something in the oath that a priest takes or in his training that make him at times disregard the common law requiring him to pay tribute to the State."

Mr. Burbank, you know better than that; you know, or ought to know, if not blinded by prejudice, that as a class our clergy yield to neither you nor anybody else in their patriotism and zeal for the welfare of the State; that they are the best backers you and other State officers have in the enforcement of the law; that there is nothing in the oath of a priest or in his training, either, which would make him disregard the law, for he is well used to the text: "Render to Caesar the things that are Caesar's, and to God, the things that are God's."

Very few of the clergy have any estate to leave, and when you get a \$7,000 5% tax on one of them, believe me, the rest of us think you welcome to it.

It would seem that two years in the State House, associating with intelligent, broadminded and decent people, would clean your mind and filter your methods; if the call to "sewer politics" were not in the blood.

I thank you for the accidental opportunity to write you this once on these matters; and, without any personal hard-feelings whatsoever,

I am yours truly,

T. W. DRUMM,

Bishop of Des Moines.

5/5/22

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\_\_\_\_\_, Iowa.

June 6, 1922.

"Yours for law enforcement?" Thanks for

your letter which is so absurd that I will not put myself on the same level by trying to enlighten you. Thank God there are only a few men like you in the world. Why don't you wake up. I showed your letter to the Protestant ministers, the Legion boys, and my Protestant friends of our community, and they all expressed an opinion similar to the editor of the Storm Lake paper (a Protestant), that of all consummated asses in politics of recent years that you held the palm.

Any man, if I may call you such, that robs the State by using its stationery for such filth and that creates discord in our nation, is, in my estimation, the lowest of American citizens.

"Ill fares the land to hastening ills a prey,  
Where laws accumulate and their Teeth decay."

Yours for America,

---

Pastor of St. Mary's Church.

\_\_\_\_\_, Iowa.

Mr. W. J. Burbank,  
Treasurer of State,  
Des Moines, Iowa.

6/2/22.

Dear Sir:

I have before me a circular letter purporting to be a Revenue Bulletin from the State House.

The two sentences following are extracts from this circular letter:

(a) It comes to light that we have those among us who do not respect our laws.

(b) These seems to be something in the oath a priest takes or in his training that tends to make him at all times disregard the common law requiring him to pay tribute to the State.

This is a serious charge against the Catholic clergy and calls for an explanation, consequently before I take any further steps in this matter I shall be pleased to hear from you personally.

I remain, your very truly,

---

P. S.—I have some reasons for thinking you have not dictated this letter, and I hope I am not mistaken.

WESTERN UNION TELEGRAM

A23DS GEN 45

\_\_\_\_\_, Iowa, 2:30 P, June 2, 1922

W. J. Burbank,  
Treasurer of State,  
Des Moines, Iowa.

Your bulletin dated January 1st, 1922, and mailed June 1, 1922, has just been received. I resent the insult and discourtesy, and unless a satisfactory explanation is had from you will publish the matter to my people on Sunday.

(Signed) \_\_\_\_\_

It will be seen that a chance was given to deny the authenticity of the spurious bulletin, but no answer to these letters or telegrams was given.

The clergy were aroused and enraged through no fault of mine.

They believed that I sent them this letter.

They had been insulted to their face, but I had not insulted them. It was done by my hidden enemy. I concluded to let the matter rest as it had been laid, defied the clergy with silence, trusted in God, and awaited the outcome. Here was a test which would develop the full strength

of the Catholic Church in Iowa politics, and register their power!

The reader can no doubt remember that not many years ago the apologists for the Catholic Church claimed that they never went into politics, but tended strictly to the salvation of souls. They can not now claim such to be the case, because the whole state was worked, and at many places Catholic politics was worked openly on the streets.

In 1922 the Catholic Churches of Iowa were in the primary campaign to the full extent of their power, ability and influence. The result at this primary was a favorable vote of sixty thousand majority, and these last few painful pages are given to the public with the hope that it may blunt every tooth of that "monster" that claims the Catholic bloc deserves the notice of the office seeker.

There is no good reason why a politician should bid for the Catholic vote in Iowa, and the election returns show it.

The Constitution of Iowa and the Constitution of the United States contemplates that all elective and all appointive officers shall be free from threat of the Catholic vote, and free from every other church vote.

To threaten a public official or an aspirant to office with the Catholic vote is to introduce an old-country vice into this American commonwealth in direct violation of our Constitutional guarantees. Many thinking Catholics are recognizing this.

On every foot of soil protected by the Monroe Doctrine there should be used no club such as "the Catholic vote."

In May, 1923, a payment of \$5,000.00 was received on the \$7,000 tax claim to which the bulletin referred, and at once the check for that amount was photographed and a picture of the check together with the following letter was sent to Bishop Drumm, whose Roman throne is set up here in Des Moines:

STATE OF IOWA  
Treasurer of State  
Des Moines

Bishop T. W. Drumm,  
2000 Grand Avenue,  
Des Moines, Iowa  
Dear Sir:

5/3/23

Your attitude discrediting matters which are unfavorable to the Roman Catholic Church and the Priestly subjects of a foreign power leads me at this time to answer your letter of May 5, 1922, wherein you question the truth and veracity of the statements contained in my letter of Jan. 1, 1922.

You name the Inheritance Tax Case an "ALLEGED CASE" that is "merely an imaginary scenario for the dupes of your correspondence school, many of whom might be lead to believe that such things could happen as the State Treasurer explains it."

This morning a remittance of \$5,000 was received as partial payment of the inheritance tax due on this \$7,000 case, and I am enclosing herewith a picture of the check. The signature on the check has been withheld to save embarrassment to the parties now interested in the estate. Should you question the reality of the check, you may, if you desire, verify the same and review the en-



tire case by referring to the County Attorney whose approval appears in the "north west" corner of the check.

This, therefore, substantiates my statements and will convince everybody that Bishops as well as Priests of the Roman Catholic Church are not respectors of Truth when that truth affects them.

I am as ever,

W. J. BURBANK,

Treasurer of State.

I have never attacked Catholicism as a religion, but I do challenge the right of that "ism" to enter the field of politics in the good old U. S. A.

I challenge their right to establish competitive schools and therein teach union of Church and State as they do, or teach hatred to our ally England as they do.

I have before me a treatise used in the parochial schools of the U. S. regarding the Sin Fien which should be thrown out of any school in this country wherein future voters are receiving instruction. Every child that grows up under the instruction of this Sin Fien manual will be an implacable enemy of England.

It seems to me that God will in the future call upon the Protestant countries of England and the United States to furnish the spiritual, mental and material array which shall command peace among the other nations of the world. How very undesirable it would be if twenty per cent of the population of the United States (the Catholic) could be raised and nurtured upon such intellectual pabulum that they will be unresponsive to any anti-Sin Fien activities or requirements, and how undesirable that state of

mind when, in time of war, we may find it necessary to require them to march with the other eighty per cent of America and eighty per cent of England against the Turks and Romans and Sin Fieners. The Catholic parochial school is the most poisonous of all the foreign plants taking root in the soil of freedom. The Catholic Church does not need these schools so much for religious instruction as they need them to hold their people clanishly together for more militant purposes. Shame be upon the heads of those foreigners who have come under our protection with the secret intention of unmaking America and remaking it into an old-world Catholic empire.

Being given the right-hand of fellowship when they land upon our shores and being guaranteed religious freedom, they enwrap each objectionable militancy with the cloak of religion.

Being accused of selfishness and treason they respond that it is their religious duty to make America Catholic. They then proceed so far as in their power lies, to make their schools and their politics clanish.

By what right do they seek shelter under our constitution bringing with them the mental reservation that it is all wrong and needs fixing? When at Ticonderoga, General Wayne was asked by what name and authority he demanded the surrender of the British fort, his reply was, "In the name of the Great Jehovah and the Continental Congress."

Now, when Catholic Knighthood is asked, "by what name and under what authority do you demand the surrender of the United States to Catholicism?" Knighthood's answer is "In the

name of our Pope and under authority of your Constitutional guarantees of religious freedom."

It is claimed that Columbus discovered America, of which the United States is a part, and it is argued that "Religious Freedom" should commit suicide as soon as convenient and cease to encumber the soil discovered by the great patron saint of the Knights of Columbus.

To the Catholic immigrant we offer peace and good will and our right hand of welcome and discover in his right hand a dagger to be thrust into the vitals of one or another of our institutions.

We can not agree with the Pope that our schools are Godless. Our American public school system is a real institution, planted, nurtured and grown under competent care, and is not as their Pope would have them believe, a mushroom growth springing from foul intent.

The American public school is a governmental institution, more necessary to the safeguarding of our Constitution than the standing army, and the Catholic competing school must go. In arriving at this conclusion, I take their declarations, and not anybody's theory.

There is no dispute between us on where they claim to stand.



## *APPENDIX*





# ***LETTERS***

ON

## **UNITED DRIVE FOR WAR WORK FUNDS**

**F. A. O'CONNOR**

United States District Attorney  
Dubuque, Iowa

AND

**W. J. BURBANK**

County Treasurer  
Waterloo, Iowa

**FIVE EDITIONS**

**1918**

“Your printed card is a carefully prepared table to make it appear Mr. Hurlburt misrepresented.”

F. A. O'CONNOR.

“The difference in the undenominational percentages in the two tables is the difference between 91% shown in Mr. Hurlburt's table and 11% shown in my table.

W. J. BURBANK.

# THE LETTERS

DEPARTMENT OF JUSTICE  
Office of  
UNITED STATES ATTORNEY  
Northern District of Iowa

Dubuque, Iowa, Nov. 6, 1918.

W. J. Burbank,  
County Treasurer,  
Waterloo, Iowa.

Dear Sir: Complaint has been filed in my office with respect to the issuing of certain printed cards by you of which the purpose is to oppose the effort of the Government agencies in raising the united war fund for the soldiers and sailors, which drive is to commence on Nov. 11th. Copy of a certain card distributed in Waterloo has been sent to me and definite data given to the effect that you were the prime instigator of the card and primarily responsible for its distribution. The card is submitted to me on the theory that it is a violation of the Espionage Act.

Before taking any further action in the matter you are requested to make an explanation to me, if you see fit to do so, as to your purpose in causing the circulation of this card, which can have no other effect but to interfere with a most essential Government activity. I will wait a reasonable time to hear from you before giving the matter further attention.

Very truly yours,

F. A. O'CONNOR,  
United States Attorney.

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Office of  
TREASURER BLACK HAWK COUNTY, IOWA  
William J. Burbank, Treasurer  
Geo. C. Welker, Deputy

Waterloo, Iowa, Nov. 7, 1918.

Mr. F. A. O'Connor,  
United States Attorney,  
Dubuque, Iowa.

Dear Sir: Yours of the 6th received regarding complaints against me as being opposed to "efforts of Government agencies," and in reply will attempt to set out the true situation.

We have in Waterloo a "War Service League" which has made levies from time to time upon all citizens, demanding subscriptions to the several bond issues, and when such citizens failed to meet the levy made, they were brought before F. C. Platt, former Judge of District Court, now off the bench, but acting for all of us to enforce these levies. For the United War Work campaign it was proposed to make a levy of 5 per cent of the last levy made for Government bonds and enforce the levy the same as if it was a Government move, by resorting to the above mentioned Court. We enclose copy of Waterloo Courier showing misrepresentation as to the percentage of the subscription which was to go not to one but to each of these funds. The card which I enclose was circulated for the purpose of correcting the statement of Mr. Hurlbut in the Courier and to enlighten the people as to the proposed division of the United War Work Fund. Up to last evening no promise had

been given that a donor for such benevolent funds might designate through which boards this money might be dispensed. In this morning's issue of the Waterloo Times-Tribune guarantees are given that a donor might designate to which object his money shall go. In the realm of religious activities this is our inalienable right under the Constitution, and no one should under any pretext endeavor to alienate this right from us. In addition to the card we also enclose a petition which is being universally signed asking that this local War Service League guarantee that specified donations be not violated, but accepted and disbursed as designated. We do not object to having our property levied upon for war purposes, but we do object to having the machinery of the local "War Service League" handle the donations for benevolent and religious purposes in the field, and not regard our religious preferences. As above stated, no such guarantee was given when the cards were circulated. They were circulated to give an honest table showing the relative division of funds and to correct the errors in the table as published in the Courier.

I came of a loyal family, and I want to be considered a loyal citizen. The people who elect me to the office of County Treasurer know my standing on every public question; there has never been anything done by me to mislead the people as to my position on any moral, political or religious question.

Trusting that the above statement will show that my position and my action is entirely consistent with the Constitution and laws of my country, I am,

Very truly yours,  
W. J. BURBANK.

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Dubuque, Iowa, Nov. 10, 1918.

W. J. Burbank,  
Waterloo, Iowa.

Dear Sir: I have your letter of November 7th in which you attempt to justify the circulation of the card to which your attention was called in my letter of the 6th inst. If your purpose only was to correct a misstatement appearing in the Courier, why did you not publish a statement to that effect over your signature in the same paper or some other one? Your explanation is to me wholly unsatisfactory. Your government has, through the Commander-in-Chief of the Army and Navy, the President of the United States, designated this "A United Drive." You seek to justify your position that it should be a divided drive. The War Department has recognized each of the seven agencies to do the humanitarian, spiritual and recreational work for the soldiers. Each is an essential part of the Army Organization. Tonight, the Knights of Columbus at the front will be designated to give aid to the "boys at the front in the trenches." Among those boys will be Protestants, Catholics, Jews, etc., etc. Also among them, Baptists, Methodists, Catholics, etc., etc. As the K. O. Aids with their great urns of hot coffee go out into the trenches of no man's land and there find thousands of soldiers, cold, tired, sad, weary and worn, do you think any of these aids will ask the race or creed of any of these brave boys? If any one of these boys should say, "I am a Baptist, or a Methodist, or a member of the Y. M. C. A., do you think the K. O. aid would say, "No coffee for you!" Likewise, do you think a Y. M. C. A. Secretary, sent out the following night, would deny a Catholic boy his cup of hot chocolate with the others? Why, then, should you or any man in America make a distinction here that is not made over there?

This work is an essential part of the war and every loyal citizen is expected to accept the mandate of the government in the manner in which it is carried out. Therefore, I have no sympathy with the man or group of men who insidiously and anonymously under cover of darkness attempt to oppose the accepted

plan. If any man is so bigoted and small, be he either Catholic or Protestant, as to refuse his paltry bit to the boys of other faiths than his own, who are fighting for his home and fire-side, he should at least do it openly and manfully and let the public place him in the class where he belongs. Any decent cause can be done in the light. It is a source of discouragement to those in authority to have men oppose the accepted plans. Such conduct is morally disloyal and un-American no matter how loudly the offender boasts of his loyalty. Your printed card is a carefully prepared table to make it appear Mr. Hurlbut misrepresented. When his whole article is read there is no such misstatement. The Service League of Waterloo is a patriotic organization of loyal men acting without pay, and its purpose is only to see that every man does his share, "not more than his share, but his share." It is entitled to the support of all loyal men and properly disposed men will not get into trouble with it if they do their full duty. The Government is not for coercion and will not be, but the Government representatives have it as a solemn duty to investigate the conduct of men who are seeking to divide the forces at home by making distinctions the Government does not make and distinctions not made in the Army at the front or in the camps. I propose to investigate such cowardly efforts wherever they arise and in the light of day determine whether or not they offend the statutes of the United States or the status of decent American public opinion. I shall be in Dubuque till noon Monday and will pass through Waterloo west about 4:30 or 5:00 p. m. tomorrow. If this matter is pressed I shall have to defer a trip to western Iowa and promptly determine what action is necessary.

If you want to communicate with me by phone do so before noon tomorrow.

Very truly,

F. A. O'CONNOR,  
United States Attorney.

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Waterloo, Iowa, Jan. 6, 1919.

F. A. O'Connor,  
U. S. District Attorney,  
Dubuque, Iowa.

Dear Sir: Seeing the announcement in yesterday's papers that President Wilson called upon and received presents from the Pope at Rome brought to my mind the fact that the promise which I gave you to reply to your letter of Nov. 10th has never been fulfilled, and I now take occasion to go over your letter and shall try to cover the points raised by you.

(1) In Waterloo, people do not try to discuss matters pertaining to the Catholic organizations through the daily papers. However, after circulating a card giving a table of figures consonant with the facts in the recent drive, I did on Nov. 5th call the attention of Mr. Corton, the representative of the Courier, to my petition and asked him to publish it in his paper. My connection with the card and the petition was public property the next morning after the cards were printed. I did not attempt to cover up my efforts.

Mr. Hurlbut's card included an apportionment to the Red Cross fund which would hold good in many places, but does not hold good for the Waterloo drive. No Red Cross funds were to be raised here. I understand the three articles by him published in Waterloo Courier were to boom the drive in Waterloo, but he did not say when he published his table of figures that these figures did not apply to the Waterloo drive for funds. He says: "This analysis is based on the past six months' work which may change slightly in detail as the war goes on and other activities are added but it will not change the

## 300 KNIGHTHOOD OF CATHOLICISM

denominational percentage feature, which is the argument this analysis serves to answer." Then he gives the following table:

Out of \$100 given—	
\$ 80.00	goes direct to the Red Cross.
5.00	goes direct to the Y. M. C. A.
2.00	goes direct to the Knights of Columbus.
1.00	goes direct to the Y. W. C. A.
1.00	goes direct to the War Camp Community Service.
.50	goes direct to the Lutheran Brotherhood of America.
.25	goes direct to the Young Men's Hebrew Association.
.25	goes direct to the Salvation Army.
.25	goes direct to the American Library Association.
2.00	goes to overhead expense of office and handling the fund.
7.75	is unexpended and held as a reserve for emergency or un-anticipated expense.

### \$100.00

I find of the above the Red Cross \$80.00, War Camp Service \$1.00, Library Association \$ .25, overhead \$2.00, and reserve \$7.75, total 91 per cent, are undenominational. I would like to put in this list of undenominational funds those of the Y. M. C. A., the Y. W. C. A., and the Salvation Army, also, but understand that the Catholics consider them denominational. Allowing them all these it leaves 91 per cent of Mr. Hurlbut's fund for purposes not denominational.

The figures on the card which I circulated show the following per cents:

Y. M. C. A. ....	\$ 58.60
Y. W. C. A. ....	8.80
War Camp Community Service .....	8.80
Catholic War Council .....	17.60
Jewish Welfare .....	2.08
American Library Association .....	2.04
Salvation Army .....	2.08

Total .....\$100.00

The amount of above going to undenominational funds are War Camp Community Service 8.8 per cent, and Library Association 2 per cent, total less than 11 per cent. The difference in undenominational percentage in the two tables is the difference between 91 per cent and 11 per cent, therefore, you can not criticise me for asking Mr. Hurlbut if he has not overlooked something in his table, and if not an oversight by him, asking him what his motive is. Any one can see, Mr. O'Connor, that there is quite a difference in the two tables.

Although I did not place my name as author upon the card or the petition I did not disguise my connection with either of them, for after the distribution in the evening, I distributed them also on the following day and gave copies to the newspaper. My work was an effort of which no citizen could be ashamed. The man who knowing his duty shirks it is the most despicable. Following my meeting with you, severe criticism was heaped upon me in the columns of the Waterloo Times-Tribune. You probably never saw the article, as it came out the morning after you left, but I can assure you it was intended to be crushing and final.

The Waterloo Service League granted only that the giver could say what his preference was, but that in the final count his wish would not avail, and the proportion which each agency received would not be affected by the wishes of the donors. I do not know to what I can compare this better than to an election held, in which the election board refuses to count the vote after it is cast.

(4) You speak of a "mandate" given by the President that there shall be a united drive. Have found following definitions of "mandate":



1. An official or authoritative command; an order or injunction; a commission; a judicial precept.

2. (Canon law) A rescript of the pope, commanding an ordinary collator to put the person therein named in possession of the first vacant benefice in his collation.

3. (Scots Law) A contract by which one employs another to manage any business for him. By the Roman law, it must have been gratuitous.—Webster's Dictionary.

I understand that the President did not get out an order for the Organizations, but that our President suggested to these War Work Organizations that they solicit in a joint drive. I believe the President has a right to levy and take our money during time of war for any war purpose which he deems expedient, but when the President does not see his way clear to make an executive order making a levy for the Catholic War Council, and does not ask the Congress to pass a law making such a levy, then I think any body of men like the local service league that seeks to enforce a levy is going farther than the President wished to go, or wished to be quoted as going. The President's action, so far as I am able to learn, gave the War Work Organizations a right to solicit, but did not direct the donor to give regardless of his convictions. I believe that what was in his mind was a "donation" to be asked, and not a levy to be enforced. There should be no compulsion about a donation. See page 8, Baptist Record of Nov. 9, 1918: No man is under the slightest obligation to contribute to all of the organizations named in the merger, for as the editor of the "Masonic Chronicle" declares: "People should be permitted to designate what society or organization will handle their money," I wish to insert here for your consideration again a copy of the petition which I circulated:

"Whereas, It has developed that many desire, in donating to War Activities, to give to the Catholic War Council only, and some desire to give to the Y. M. C. A. only, the undersigned petition to the Executive Committee of the Waterloo Service League that guarantees be immediately given that donors may give to such funds as they desire to support, and that no coercion be attempted to compel any person to donate otherwise."

Can there possibly be anything wrong about it? The card which I circulated tells the truth about the proposed division of funds to be raised in the drive about to be made. Had I circulated Mr. Hurlbut's table as published in the Courier I would have been open to censure. The objections which I have against giving into the hands of the "Catholic War Council" have nothing to do concerning my attitude towards the Roman Catholic soldier in ranks. I want him taken care of in every way possible while fighting for Democracy, and when the Catholic Hierarchy places the management of its activities in the hands of its laymen, and when I can know that no authority or censorship over the activities of its societies is exercised from Rome, then can I accept these societies as fully American. My aversion to all things controlled from Rome is deep seated, is fed and nourished by what I read in the Word of God, and can not come under the head of bigotry. I have no doubt that deep religious convictions have kept many from donating to a merged fund. The student in the public school is taught to not, for love of money or public approval, recede from what his mind and conscience, after due deliberation, tells him is right. How then can we ask the individual (the student grown up) to surrender his conscientious convictions for the sake of civic pride or to "put the city over the top." They who would demand it would place themselves in a position to owe every student in the Waterloo public school an apology for having put forward such a demand.

Having covered the essential legal points in your last letter, I come to that part which says that Knights of Columbus in waiting upon our soldiers treat all alike, and that the agencies handling the K. C. funds are therefore entitled to the same confidence as

other agencies. The distinction which I make is between the several agencies which handle the millions of dollars. To get at the things which have so peculiarly influenced me, and to defend myself against your accusation of being "bigoted and small" in not giving my money into the keeping and control of the Catholic War Council, I shall furnish newspaper clippings and utterances made by Catholics in authority which I trust will be enough to convince any one, be he Catholic or Protestant, that the Hierarchy is an enemy to Democracy, to freedom, and especially to American freedom.

After the great war broke out, the American Federation of Catholic Societies in March, 1915, put out a Bulletin in which the following statement occurs: "The relations between Church and Democratic Government have no where as yet been properly balanced. In America Democracy is still on trial."

The following is from a letter by the Pope himself: "From these pronouncements of the Popes it is evident that the origin of public power is to be sought for in God Himself, and not in the multitude, and that it is repugnant to reason to allow free scope for sedition; again, that it is not lawful for the state, any more than for the individual, either to disregard all religious duties or to hold in equal favor different kinds of religion; that the unrestrained freedom of thinking and of openly making known one's thoughts is not inherent in the rights of citizens, and is by no means to be reckoned worthy of favor and support. Encyclical letters of Pope Leo XIII, page 126:

"I will expect you to be ready. I am your leader, **your** thinker, and your director. I will tell you what to do and will expect you to do it. I need you men. Never differ with your Bishop. **He thinks for you.**"—Archbishop Munderlin, address to Knights of Columbus, reported in Chicago Evening American, March 9, 1916.

"We have well ordered and efficient organizations all at the beck and nod of the Hierarchy, and ready to do what the church authorities tell them to do. With these bodies of loyal Catholics ready to step into the breach at any time and present an unbroken front to the enemy, we may feel secure."—Archbishop Quigley, speaking before the German Catholic Verein, reported in the Chicago Record-Herald of Sept. 11, 1911.

Then six months later at Quincy, Ill.:

"Everybody has read the reports of the Federation of Catholic Societies and knows what the organization is doing. Without this Federation, Catholics would not have any influence in Washington, but their strength is recognized and the powers need the Catholic vote. As a result all are careful to avoid anti-Catholic legislation. At Springfield every bill that contains anything that might prove objectionable to the Catholics, is submitted to the chairman of the Federation before it can advance in its course."—August Rohrbacher speaking before the German Catholic Verein in Quincy, Ill., April 15, 1912.

Extract from a sermon preached in St. Louis, Mo., June 30, 1912, by Priest D. S. Phelan of that city: "Tell us, in the conflict between the Church and the civil government we take the side of the Church. Of course we do. Why, if the Government of the United States were at war with the Church, we would say tomorrow, to hell with the government of the United States, and if the Church and all the governments of the world were at war we would say, to hell with all the governments of the world. They say we are Catholics first and Americans decidedly afterward. There is no doubt about it. We are Catholics first and we love the Church more than we love any and all governments of the world."—Extract from a sermon preached in St. Louis by Priest D. S. Phelan, editor of the Western Watchman, of that city.

"In point of fact, Democracy is a mischievous dream whenever the Catholic Church does not predominate, to inspire the people with reverence, and to teach and accustom them to obedience to authority. But is it the intention of the Pope to possess this

country! Undoubtedly. In this intention is he aided by the Jesuits, and all the Catholic prelates and priests? Undoubtedly, if they are faithful to their religion."—Dr. O. A. Brownson, editor of "Catholic World."

Dr. Brownson is in accord with Pope Leo as appears in the following letter by him entitled, "Catholicity in the U. S.":

"For the Church amongst you, unopposed by the Constitution and government of your nation, fettered by no hostile legislation, protected against violence by the common laws and the impartiality of the tribunals, is free to live and act without hindrance. Yet though all this is true, it would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the Church, or that it would be universally lawful or expedient for State and Church to be as in America dissevered and divorced. The fact that Catholicity with you is in good condition, nay, is even enjoying a prosperous growth, is by all means to be attributed to the fecundity with which God has endowed his Church, in virtue of which unless men or circumstances interfere, she spontaneously expands and propagates herself; but she would bring forth more abundant fruits if, in addition to liberty, she enjoyed the favor of the laws and the patronage of the public authority."

Great Encyclical letters of Leo XIII, page 323, published by Benziger Bros., and bearing the official imprimature of the Church. Thus we see that the Hierarchy is not satisfied with the liberties granted to all religions by the Constitution of these United States, but selfishly wishes to usurp further benefits by establishing some sort of a graft upon the body politic that she may enjoy the favor of the "patronage of the public authority." Not being able to change the Constitution at once so that this may be accomplished, a propaganda of education has been inaugurated and matter published and taught which is contradictory to our Government.

Our Constitution and laws promulgate and uphold one thing while the matter put out by the Roman Catholic Hierarchy promulgates and upholds that which is directly opposite to it, and that the Hierarchy has this propaganda going right here in America now, through the medium of its Parochial schools.

I quote from page 132 of "Manual of Christian Doctrine," a Catholic text book for high schools and colleges, relative to the political power of the church over states:

Chapter 18, Article 1, Question 117: What more should the state do than respect the rights and liberty of the Church?

Answer: The state should also aid, protect, and defend the Church.

Question 118: On what is this duty founded?

Answer: On the obligation of civil society to profess religion. For, since nations come from the Creator, they owe Him, as nations, adoration, love and obedience, just as do individuals.

Question 119: What, then, is the principal obligation of heads of States?

Answer: Their principal obligation is to practice the Catholic religion themselves, and, as they are in power, to protect and defend it.

Question 120: Has the state the right and the duty to proscribe schism or heresy? Before he answer this I will ask the student to turn to Webster's dictionary and learn the meaning of the words schism, heresy and proscribe.

Answer: Yes, it has the right and the duty to do so both for the good of the nation, and for that of the faithful themselves, for religious unity is the principal foundation of social unity.

Question 121: When may the state tolerate dissident worship?

Answer: When these worshipers have acquired a sort of legal existence consecrated by time and accorded by treaties or covenants.

Question 122: May the State separate itself from the Church?

Answer: No, because it may not withdraw from the supreme rule of Christ.

Question 123: What name is given to the doctrine that the State has neither the right nor the duty to be united to the Church to protect it?

Answer: This doctrine is called Liberalism. It is founded principally on the fact that modern society rests on liberty of conscience and of worship, on liberty of speech, and of the press.

I will insert here the first amendment to the Constitution of the U. S. against which the above doctrine is treasonable. This amendment has been in force since the year 1792, and reads as follows: Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereon; or abridging the freedom of speech, or of the press, or of the right of the people peaceably to assemble, and to petition the Government for a redress of grievance.

Question 124: Why is Liberalism to be condemned?

Answer: (1) Because it denies all subordination of the State to the Church. (2) Because it confounds Liberty with right. (3) Because it despises the social dominion of Christ, and rejects the benefits derived therefrom.

The book from which the foregoing is taken is entitled "Manual of Christian Doctrine," published by John Joseph McVey, Philadelphia, Pa., and according to the preface is intended "for congregations," and also to be used in the classes of High Schools, Academies and Colleges."

The text had been censored August 7, 1909, by Remy Lafort, S. T. L., Censor Librorum, which means that nothing remains in the book to which the Catholic Church objects in any way. It also bears the "Imprimatur" August 10, 1909. Patritius Joannes, Archiepiscopus Philadelphiensis. Which means it is a good thing for the Church, put it along.

The young lady who as a student formerly used this volume has penciled on the outside in large letters on each end of her book the title, "God's Word."

Every Roman Catholic Parochial School in the United States of America is a menace to a continued unity of the people, and a foe to liberalism for which our forefathers fought and bled. Does it not at once appear to you that every Roman Catholic school in this country is a political effort on the part of the Hierarchy, its work being accomplished under the protection afforded by the sincere religious belief of the lay members of the Catholic Church? The Constitution protects these schools, but no sense of justice protects the Constitution from attack by them.

The following is from an Archbishop:

"We can have the United States in ten years and I want to give you three points for your consideration, the Indians, the Negroes, and the common schools." Sentiments expressed by Archbishop Ireland.

If I am "bigoted and small" in not wishing to give my money into the hands of the Catholic War Council, I have many honorable men to keep me company. And if my attitude places me in jeopardy of the Espionage law, the Federal prisons could be filled with bright young ministers from the length and breadth of the United States.

I quote from The Baptist Record of Nov. 16, 1918, page 4, an article written and published while the drive was on: "I have just read with pleasure your editorial, 'Americanism and the United War Work Campaign,' in this week's issue. I hasten to express my endorsement and appreciation of the same. I congratulate you for your courage in these days of back-boneless Christianity. The very principles for which our forefathers have died are at stake. If our fathers were right in sacrificing their lives for such principles then the 'flabbiness' of our day is not only wrong, but shameful. Some of us have not forgotten the loyalty which inspired Wm. Tyndale to defy the priests and popes and at the cost of his own life give the Bible to peasant and plowboy in a language which they



could understand. I object to subscribing anything which is in any way connected with Roman Catholic movements. We must care for our boys 'over there,' but we can choose our agencies through which our care for them shall be expressed. I shall see to it that the unhallowed hands of Rome are not laid upon any of my gifts."—Rev. W. H. Roberts, Muscatine, Iowa.

I admire the Rev. Mr. Rogers and men like Ernest L. Butterfield, who as State Superintendent of Public Instruction for the State of New Hampshire refused to allow the public school children of his state to be solicited for any funds whatsoever for the war chest or joint drive. No one for an instant thought that any of the seven organizations except the K. C. could fail to secure needed funds when such funds were asked for. The Knights of Columbus failed of their objectives in their last two drives for three million and twelve million and now, with the name prestige and influence of the Y. M. C. A. to help them out, they want \$50,000,000, but the President would not allow them that much. Even at \$30,000,000, it is about twice as much as they have demanded during the entire year. I do not know how much of the \$30,000,000 has been raised. I give below what is published as an extract from a sermon by a Catholic Priest in 1914:

"We are respectable people; we are intelligent people; we hold our own anywhere. In the pulpit the world must listen. **We control the press of the United States.**"—From Priest Pheilan's sermon delivered in Mt. Carmel Church, St. Louis, Mo., January 15, 1914.

From a controlled press how can I know the truth about the result of this drive, or whether our President visited the Pope and accepted presents from him?

In Pope Leo's letter of November 1, 1885, regarding "The Christian Constitution of States," we find the following, page 113:

"In very truth Jesus Christ gave to His apostles unrestrained authority in regard to things **sacred**, together with the genuine and most true power of making **laws**, as also with the two-fold right of **judging and of punishing**, which flow from that power."

Then after exhorting them that in private and domestic affairs they must make the Church respected and loved by all those over whom they have authority he says to his children on page 131:

"Furthermore, it is generally fitting and salutary that Catholics should extend their efforts beyond this restricted sphere, and give their attention to national politics. For in so doing they assume not the responsibility of approving what is blameworthy in the actual methods of government, but seek to turn those very methods, to the genuine and true public good, and to use their best endeavors at the same time to infuse, as it were, into all the veins of the state the healthy sap and blood of Christian **wisdom and virtue**. It is barely possible to lay down any fixed method by which such purposes are to be attained, because the means adopted must suit places and times widely differing from one another."—Encyclical Letters, Leo, page 130.

The Salvation Army does not enter politics to infuse anything "into all the veins of the State," and I have about made up my mind that they are the ones I want should handle my small pittance which I shall give freely to Catholic and Protestant soldier alike. Our greatness as a nation comes from the conscientious endeavor of the American people to live up to the teachings found in God's Word. Queen Victoria, pointing to the Bible in sending a special message to an Italian Prince, said: "Tell the Prince this is the secret of England's greatness."

I trust that the American Bible Society has seen to it that every comfort kit sent to our boys contained a copy of the Bible.

It was intimated to my mind by you at our interview that I was treading very near to what would be considered an unpatriotic and disloyal course by the average citizen. It was intimated to my mind that my course if persisted in might result (although you did not approve of such things), in my being mobbed or treated to a coat of yellow paint. You, however, made it very clear that the

officers of the Government did not approve of mob violence or yellow paint, and I am glad to be able to report to you that up to the present time, the wishes of the officers of the Government as expressed by you have been respected and that no mob violence or yellow paint has so far made its appearance. I believe the best guarantee that a Government can have against the lapse by its citizens from law and loyalty to the curse of anarchy and mob violence, is a citizenship taught and instructed in the correct principles of justice and right, as our public schools now teach them. I believe that the time has come to call a spade a "spade" and that such men as you and I, and in fact, all citizens should get together and settle this bothersome spectre sectarianism by uniting to abolish the parochial school and eliminate from the public school the disloyal school teacher. No Government can live, and prosper, half democratic and one-half autocratic.

Very truly,  
W. J. BURBANK.

Dubuque, Iowa, Jan. 22, 1919.

Mr. Wm. J. Burbank,  
Waterloo, Iowa.  
Dear Sir:

I take it that your lengthy communication of January 6th, in view of what is stated on the bottom of page 4 thereof, was written for the purpose of convincing me that "the Hierarchy is an enemy to Democracy, to Freedom, and especially to American freedom." If such was the purpose I beg to assure you that your effort has been entirely wasted.

As I view the situation there has been such a unanimity of devotion and loyalty to America and her ideals by the American people in the great war through which we have just passed, that no man, or group of men should now be permitted to render a discordant note. I think the single exception is the small-minded body of men who seem fearful that one-sixth of the population, classified as Catholics, are going to devour the other five-sixths of the population unless the greater number is constantly on guard, fully armed. Personally, I entertain no such un-American notion. The difference between your viewpoint and mine, Mr. Burbank, is fundamental, and discussion will perhaps not solve it. You attack the religious rights of a certain class of persons in this country, a doctrine to which I can not subscribe. I am perfectly willing that every religion shall be permitted to pursue its course without interference from me, in the spirit which our forefathers contemplated when they wrote into the fundamental law of the nation the immortal decree guaranteeing to every American such privilege. This is not time for religious division, but a time for men of every religion and no religion, to stand together for genuine Americanism.

Very truly yours,  
F. A. O'CONNOR,  
United States Attorney.

OC-CC.

Waterloo, Iowa, February 1, 1919.

F. A. O'Connor,  
Dubuque, Iowa.  
Dear Sir:

If the declarations of the Pope that he is against liberty, and the teachings of the Pope's agents that liberty is to be condemned is not enough to convince you that the hierarchy is an enemy of liberty, what can I say that will convince you?

See page 5 of my last letter where I show that the Pope declares that citizens do not have an inherent right to the "unrestrained freedom of thinking and of openly making known one's



thoughts." Also see page 8, where I show that the text book says to the innocent pupil that "Liberty of conscience and of worship; liberty of speech, and of the press" is to be condemned. The text book was prepared, edited, censored, and passed by agents of the Hierarchy, resident and active in its behalf in America.

Freedom of discussion, liberty of speech and of the press, are not detrimental to any form of religion and all religions should welcome them, but such freedom is detrimental to the political activities of the Hierarchy. We do not wish to interfere with the Catholic religion, but do wish to call your attention to the treasonable trend of the political teachings of the Hierarchy, which teachings they are endeavoring to classify under religious instruction.

The Declaration of Independence says—we hold these truths to be self-evident: "that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness—that to secure these rights, governments are instituted among men; deriving their just powers from The Consent of the Governed," etc.

On page 150 of Encyclical Letters, the Pope says, "Justice, therefore, forbids, and reason itself forbids, the state to be Godless; or to adopt a line of action which would end in Godlessness; namely, to treat the various religions ALIKE, and to bestow upon them promiscuously EQUAL rights and privileges. Since, then, the profession of One religion is necessary in the State, that religion must be professed which alone is TRUE, and which can be recognized without difficulty, especially in the Catholic states, because the marks of truth are, as it were, engraved upon it." (Page 150.)

One page 151, Liberty of Speech and of the Press is condemned and the following reasons given:

"By far the greater part of the community is either absolutely unable; or able only with great difficulty, to escape from illusions and deceitful subtleties, especially such as flatter the passions."

Page 152—"A like judgment must be passed upon what is called liberty of teaching." Then follows two pages of argumentation; finally arriving at this conclusion—page 154: "Therefore, there is no reason why genuine liberty should grow indignant, or true science feel aggrieved, at having to bear the just and necessary RESTRAINT of laws by which in the Judgment of the Church, and of reason itself, human teaching has to be CONTROLLED."

FINALLY, we quote from page 161—"From what has been said, it follows, that it is quite unlawful to demand, to defend, or to grant unconditional freedom of thought, of speech, of writing, or of worship; as if these were so many rights given by nature to man."

The above quotations are from "The Great Encyclical Letters of Leo XIII"; are authentic, authoritative and cannot be questioned as to genuineness of text. They show that the teaching of the Hierarchy to their agents in America, and by them transmitted by text books to innocent youths in training in parochial schools is contradictory to the Declaration of Independence and the Constitution of the United States.

I do not wish in this letter, and I have not in my former letters called in question matters of religion, but I do wish to call to your attention the treasonable trend of the teachings of resident agents of the Hierarchy, which they seek to camouflage under the head of "Religious Instructions."

It was not my purpose to question the loyalty of the great body of American Catholics, and my letter when reread will show that I do not attack that people or their religion or religious rights. I do, however, quote the Pope as saying, that our form of Democracy needs fixing, and that he is opposed to freedom of speech, of press, and of conscience, and of thinking, as they are guaranteed by our Constitution.

The line of cleavage, therefore, when division results, will be between Americans of all religions on the one hand, and on the other hand, the foreign agents of the Pope, now residing and prac-

ting in our midst. I have a right to expect that the Catholic, who is loyal to his country, would repudiate the answer to question No. 123 as quickly as the Protestant citizen who is loyal. It is a question of fidelity to the law of the land; not a question of fidelity to Religious Belief. Hence, there will be no division, except as between those who are loyal and those who are not loyal to the fundamental principles and laws of our Democracy. The responses to questions 123 and 124 say that, "Liberty of Conscience and of Worship, Liberty of Speech and of Press" is to be condemned.

Am I rendering a "discordant note" to quote these teachings, or is the text of this Parochial School book discordant? Which in your ear, Mr. O'Connor, is the purer note—the voice of the Declaration of Independence singing:

**All Men are equal;**

or the voice of the Parochial School book which chants:

**Liberty to be Condemned!**

I, therefore, am not "fearful" that one-sixth of the population will be divided against five-sixths because I have a right to expect the Catholic laymen to stand where the Protestants stand—for the Government, and its ideals and against the text books forced upon the parochial schools.

I endeavor to arrive at my conclusions by reasoning and do not allow myself to be driven to them by fear. After my interview with you in the back office of the United States Commissioner last November, I do not see how you can conscientiously use the word "fearful" in a communication to me.

In the closing paragraphs of your letter you say "we ought to stand for 'Genuine Americanism,'" and I agree with you, but would say more simply, we ought to stand for Americanism, there is but one kind, and that is defined by the Constitution and Declaration of Independence.

You say "this is not time for Religious Divisions," but the most bitter division is threatened in Waterloo by the actions of the sympathizers with those who do not love England.

England is one of our most beloved Allies, but on next Sunday afternoon the sympathizers with the enemies of England, in her policy toward Ireland, propose to hold a mass meeting in the Waterloo Theatre, bringing into this city crowds from away, to pack the opera house, and then feature in bold headlines in one, or perhaps both, of the local papers, the success of the enterprise, and create the impression abroad that Waterloo wishes to interfere with the disposition by England of that part of her people who opposed enlistment and the faction which contains those who approved the landing of German guns on Irish soil.

This will misrepresent the sentiment of Waterloo to the country at large; if it reaches the ears of President Wilson, will embarrass him; and if brought to the attention of our Allies will tend to discredit our State, one of the most loyal in the fight against Germany, and against all those who endeavored to encourage Germany.

I would respectfully call your official attention to this matter. A clipping inclosed gives date and aim of the meeting. If the wisdom of English statesmen cannot solve the Irish question, citizens of this country put themselves in a very peculiar light, when they try to solve it under the spell of Irish oratory.

Yours truly,

W. J. BURBANK.

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No reply was ever received to the last letter and we have never heard from Mr. O'Connor again, so discussion of Irish question could not be carried on.

The figures in the following article are taken from the "Observer," published in Minneapolis. It is an October, 1919, news item:

Two hundred and thirty-four young men of Minnesota are permitted to attend the Camp Funston, Kansas, Reserve Officers Training Camp, which opens this month, and to receive the benefits of its training at the expense of our Government.

Of this number St. Thomas Catholic College and Cretin Catholic High School have been allotted a total of 202; and the University of Minnesota, Macalaster College and St. Luke's School, Protestants, a total of 32.

This is 86% of all given to two Roman Catholic Schools and 14% of all given to three Protestant schools.

The University of Minnesota will probably have an enrollment of 5,000 students this year, and its share of above was 15 students.

Before the war, Catholicism—which is a religion, remember—had politically manipulated until 60% of all cadets at West Point, and 70% of those at Annapolis were Catholic.

To allow any one religious or other organization to build up a big military or naval establishment in the name of Christ, is a standing menace to our country, even though many of those trained are fine, loyal Americans, up to such a time as Rome shall foreclose her mortgage, secured in the parochial schools, upon their freedom of conscience and demand of them to forsake friends and "Liberalism" and stand by the true church.

Further commend we refrain from offering at this time. Let the people COMMENT and ORGANIZE. A little more "team work," boys.

I will close with the word of the "Observer"—

"Will real Americans ever wake up? If so, when?"

### THE CATHOLICS HAVE NO RIGHT TO COMPLAIN

The "Pentecostal Herald" has the following:

The Roman Catholics in these United States have no right to complain against the present administration in Washington City, unless they should object to having forced upon them so many high and responsible offices, and being made to do more than their share in the administration of the government, and drawing more than their share of fat salaries from the treasury of the nation.

Perhaps, there has never been an administration in the history of this republic when members of the Catholic Church were called upon to perform so much important and arduous service. But we cannot believe that this state of things is brought about by any prejudice against Romanism on the part of our President, or those associated with him in the administration of the government.

It will be interesting to note that the private secretary of the President of the United States, Joseph P. Tumulty, is a Roman Catholic; Tom Sharkey, the President's assistant secretary, is a Roman Catholic; Mr. Barahney, his appointed clerk, is a Roman Catholic. And all of the following are Roman Catholics: Assistant Chief Justice J. McKenna; James G. Maher, clerk of the high court; Frank Green, marshal of the court; Admiral Benson, head of the U. S. Navy; John Burke, in charge of the U. S. Treasury; General Thos. H. Barry, head of department of lakes; W. H. Moran, in charge of U. S. Secret Service; E. F. Ferrell, in charge of the Interstate Commerce Commission; Rev. Phillip Gordon, in charge of chief of Indian missions, is a Roman Catholic priest; E. N. Hurley, head of the U. S. Ship Commission; Daniel McCarty, at the head of the employment of cooks, bakers, etc., of the U. S. Army; Edward Stetinus, appointed surveyor of all army purchases and assistant secretary of war; W. J. Connors, commander of the stevedores army of the U. S. transportation in France; James D. Ryan, called from France to take charge of aircraft production; Chas. M.

Schwab, director general of the ship building; Francis Patrick Walsh, member of the war labor board; Frank L. Carey, food director for the northwest; Wm. H. Ketchum, member of the board of Indian Commission, and many others.

We do not believe it is quite the thing to ride a willing horse to death. Our Catholic friends are being worked too hard.

### LAWLESSNESS—ASSASSINATION—WAR

All Catholics are not lawless, but the Hierarchy is absolutely lawless. They are a law unto themselves and keep their parochial schools going which teach obedience to themselves.

The following is an awful record:

1865—President Abraham Lincoln was murdered by J. Wilkes Booth, who acted under direction of a conspiracy of Catholic priests. Mrs. Surratt, at whose home they met, and all others concerned in the conspiracy, were Catholics.

1881—President Jas. A. Garfield assassinated by a Catholic, Chas. Guiteau.

1893—Carter Harrison, Mayor of Chicago, fell by the hand of a Catholic, Pendergast.

1901—President Wm. McKinley assassinated by Leon Czolgosz, Catholic.

1910—Wm. J. Gaynor, Mayor of New York, shot by John J. Gallagher, Catholic.

1911—John J. McNamara, Catholic and Knight of Columbus, and his brother, Jas. B. McNamara, Catholic, pleaded guilty to the most gigantic dynamiting conspiracy in the history of the nation. Ortie McManigal, their pal, was also a Catholic.

1912—Attempted assassination of Theodore Roosevelt, candidate for President of the United States, by John Schrank, Catholic.

The Los Angeles Times says, "President Lewis of the coal miner's union is a Sin Feiner." I am strongly opposed to the I. W. W. agitators. They are the logical product of un-American parochialism. What are the causes of all wars?

Militaryism or Ecclesiasticism or Big Business.

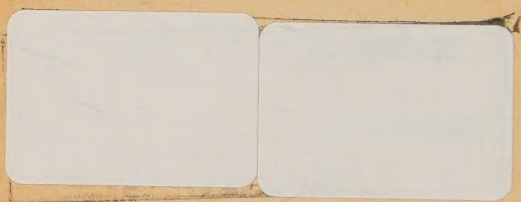
Against these causes let us erect the bulwork of a citizenship trained in our own free public schools, from which all Ecclesiasticism has been expelled.



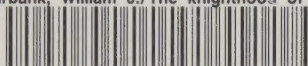








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